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Coeur d'Alene

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THE SALISHAN TRIBES OF THE WESTERN PLATEAUS

BY

JAMES A. TEIT

EDITED BY

FRANZ BOAS

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PREFACE

The following papers contain descriptions of the Salishan tribes of the interior, excepting the Middle Columbia tribe.[1]

The material presented here was collected by Mr. James A. Teit in 1904, 1908, and 1909 while he was traveling over British Columbia and the States of Washington and Montana for the purpose of determining the distribution of Salishan dialects and the general movements of tribes so far as these could be ascertained by tradition.

122 This investigation was made possible by the generosity of Mr. Homer E. Sargent, of Pasadena, Calif., who for many years defrayed all the very considerable expenses of Mr. Teit's work.

123 Mr. Teit was thoroughly conversant with the Thompson Indians, among whom he lived for a great many years. This facilitated his investigations considerably. It will be understood that the information given here is almost entirely based upon questioning of the Indians. The ancient customs have disappeared to such an extent that direct observation is impossible. The historical data contained in the following account must also be considered in this light. They are the records of oral tradition among the Indians and not based on documentary evidence.

On account of Mr. Teit's intimate knowledge of the Thompson tribe, it is natural that his inquiries were very largely guided by what he knew about the customs of that tribe. It is not unlikely that this may have colored, to a certain extent, the descriptions. I doubt particularly whether the negative statements contained in his report can always be taken as conclusive, because the question whether a certain custom is in vogue may be misunderstood and similar customs may have existed. Mr. Teit's statements of opinion must be taken as those of his informants, not his own, unless expressly so qualified.

125 The material here presented has been edited from a manuscript written by Mr. Teit and from notes scattered over many years of correspondence.

194 Mr. Teit's spelling of native words is not quite certain; particularly the distinction between *k* and *q*; *hw*, *x* and *χ*, *l* and *ɬ* is uncertain. The variability of vowels probably represents real differences.

[1] A description of this tribe has been published in the Anthropological Publications of the University of Washington, vol. II, No. 4.

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194 The following is an explanation of the symbols used:
Vowels have their continental values.

- *é* open e, as in "fell."
- *ó* open o, nearly as in German "voll."
- *ɛ* obscure vowel, as e in "flower."
- *tl* affricative.
- *l* voiceless *l*.
- *q* velar *k*.
- *c* English *sh*.
- *x* medial palatal continuant, corresponding in position to *k*.
- *ẋ* velar continuant, corresponding in position to *q*.
- *'* glottal stop.

Special attention is called to the use of *x* and *ẋ* which has been changed from earlier usage to conform with the system now generally employed.

Mr. Teit uses the period (.) to indicate in some cases a glottal stop, 194 in others strong voicing.

128 Dr. Gladys Reichard had the kindness to revise with native informants all Indian words in the chapter on the Coeur d'Alêne. She was able to identify most of the terms. The spelling of Indian words in this chapter is, therefore, reliable, except in the case of a few words that could not be identified and which are marked with a query.

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THE COEUR D'ALÊNE[a]

I. HISTORICAL AND GEOGRAPHICAL

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Habitat and Boundaries.—The country occupied by the Coeur d'Alêne was almost entirely within what is now the State of Idaho. A small part extended into Washington. They held all the headwaters of Spokane River from a little above Spokane Falls to the sources, including Coeur d'Alêne Lake and all its tributaries. To the southeast their territory extended across the head of the Clearwater, a tributary of the Snake River. Their eastern boundaries were the Coeur d'Alêne and Bitter Root Mountains. Generally speaking, their country is mountainous and more or less heavily forested, with more rain and snowfall than the territories of the surrounding tribes. The western part, around De Smet, Hangman's Creek, Tekoa, Farmington, and toward Spokane Falls, is drier and comparatively flat, open, and well grassed. In the central part are many navigable waterways.

On three sides tribes of the Flathead group were neighbors of the Coeur d'Alêne—the Spokane to the west, the Kalispel to the north, and the Pend d'Oreilles to the east. On the south their neighbors were the Nez Percé and Palous; but, as the latter are considered comparatively new arrivals, in olden times probably they bordered only on the Nez Percé. It seems likely that there was a narrow strip of neutral country between the two tribes, used to some extent by both in times of peace. For many years the tribe has been on the Coeur d'Alêne Reservation in Idaho, which is located near the southeastern border of their former territory.

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a The native names in this section were revised with the help of natives by Dr. Gladys Reichard. A few words that could not be identified are marked with a question mark. Mr. Teit's remarks on the Coeur d'Alêne refer to the year 1904.

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101 621 DIVISIONS, BANDS, VILLAGES.—The grouping of the Coeur d'Alêne into divisions and bands is fairly clear. To judge from the number of chiefs and by information obtained from various individuals, the bands were grouped into three, possibly four, units corresponding to divisions of the tribe. These were—

1. Coeur d'Alêne Lake and Spokane River (possibly Spokane River may have been a separate unit).
2. Coeur d'Alêne River.
3. San Joe (or St. Joseph) River.

It seems that the foot of Coeur d'Alêne Lake, where the head chief lived, was the headquarters of the tribe; but this is not quite sure. Some informants, however, consider it the old, traditional seat. I obtained the following list of villages, which were the permanent wintering places of the tribe immediately before the time when they became regular buffalo hunters, or at least before they were first decimated by smallpox. Some camps are said to have had few lodges (perhaps three or four families), and others had many. The largest camps are credited with a winter population of about 300. The population of the various camps fluctuated a little in different winters. The number of camps belonging to each band is not quite certain. In most cases the band lived in a single camp, forming a single village community; but in some cases it had besides the main camp one or two small outlying ones, as among the Thompson Indians and other tribes of this region.

101 161 164 621

Villages of St. Joe River division

103 361

	Location
1. *sti'q^{w}takscen* (?)	Near the mouth of St. Joe River, on the river, or near by on the lake.
2. *telti'ctacscen*	Probably on the lake, near the last named, on the north or east side, not far from the mouth of the river.
3. *stotsEld'wes*	On St. Joe River, at the place now called Fish Trap by the whites.
4. *tcal'owa'calqs*	On St. Joe River a little above the preceding.
5. *stcd'mistcn* ("confluence")	At the confluence of the St. Joe and St. Maries Rivers.
6. *ta'x.olks* (?)	On upper Hangman's River, at a spring near the foot of the hill just south of De Smet.

101 621 There were no permanent villages or winter camps on St. Maries (or St. Mary's) River, none at *tca'tkolat* (Chatcolet of the whites), and none at *nlpo'xnitscn* (Tekoa of the whites). These places were all summer camps. The Indians had a large fish trap near Tekoa long ago.

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Coeur d'Alêne River Division

	Location
1. *tcla'tcalx*ᵂ	On Coeur d'Alêne Lake, close to the mouth of Coeur d'Alêne River.
2. *gwa'lli* (probably "black pines").	Near the lake and close to Harrison.
3. *alqwa'rli*	At Harrison.
4. *ne'alaxa'ɣstEm*	On Coeur d'Alêne River a little above the preceding
5. *nêsi'a'qwast*	At Black Lake, at a tributary river and lake here.
6. *qoqole'têlpe* ("black pines," *Pinus contorta*).	A little above No. 5.
7. *sma'qEqEn*	At Medimont.
8. *hinsa'lut*	On Coeur d'Alêne River, a little above No. 7.
9. *sEncâ'lEmânis*	A little above No. 8.
10. *nalsiqâ'lxwEn*	A little above No. 9.
11. *sk'wal'o'*	At old mission.

A band of Indians also made their headquarters near Wardner.

Coeur d'Alêne Lake and Spokane River Division

	Location
1. *nl'a'q'En*	Hayden Lake, north of Coeur d'Alêne Lake
2. *tcila'icEllicEmEn*	Halfway down Coeur d'Alêne Lake, on the east side.
3. *sic'Emqa'lnqwa* (probably "head").	At Coeur d'Alêne City.
4. *smêlsic'na*	Near No. 3, on the same side.
5. *tp'ô'snê'lpEm*	Very near No. 4, on the same side.
6. *ncâ'rEpl*	A little below No. 4.
7. *stcalkwe'i*	A little below No. 6
8. *q'âmi'len* ("throat," "gorge").	At Post Falls.
9. *hinsaq'e'lpEns*	About 1 mile above the Spokane bridge.
10. *ne'Ewa'calqs*	A little below No. 9.
11. *stsetsakwolsa'ko* (?)	On Tamarack Creek, toward the mountains.
12. *nesxwa'xwe*	On the river, a little below the last two.
13. *nesli'ɣum*	A little below No. 12.
14. *tcanokwa'kEn* (?)	A little below No. 13.
15. *mu'lc* (probably means "cottonwood").	At Green Acres.
16. *tcalenwa'ɣelpEm*	A short distance below Green Acres, and about 20 miles above Spokane City.

No. 16 was the last village of the Coeur d'Alêne on Spokane River. A few miles below was the boundary between the Coeur d'Alêne and the Spokane. The latter, however, did not reach much above Spokane Falls (or City).

POPULATION.—The Coeur d'Alêne claim to have been very numerous before the first appearance of smallpox among them; but they have no definite idea of their numbers, which they place at from 2,000 to 5,000. Judging from the number of their winter camps or villages,

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161 the population may have been between 3,000 and 4,000. Smallpox
164 twice attacked the tribe—first, it is said, about 1831 or 1832; and again about 1850. Toll was taken of every camp, and some camps were almost completely wiped out. The report of the United States I dian Department for 1905 gives the number of Coeur d'Alêne as 494, all on the Coeur d'Alêne Reservation. There were also 91 Upper and Middle Spokan with them on the reserve.

166 MIGRATIONS.—There is no record of any migrations. According to tradition, the tribe has always been in its recent habitat.

177 INTERCOURSE AND INTERMARRIAGE.—Intercourse was chiefly with the Spokan, and to a less extent with the Pend d'Oreilles and Nez Percé. The Coeur d'Alêne claim that long ago they seldom intermarried with other tribes, and what little intermarriage occurred was with Spokan, Pend d'Oreilles, and Nez Percé. They say the first intermarriage with Kalispel was not before 1840. After the tribe began to make annual journeys to the Flathead country for buffalo hunting intermarriage became more frequent with Pend d'Oreilles, and some took place also with Flathead and Kalispel. In later times there were a few intermarriages with Colville, Sanpoil, and Palous, but none at any time with Columbia, Wallawalla, Cayuse, Shoshoni (excepting slave marriages), Kutenai, and other tribes. The introduction of the horse facilitated intermarriage with Salish tribes to the west, north, and east. Since the tribe has been on their reservation intercourse has been almost entirely with the Spokan. Intermarriage with whites was never very common, and none occurred
[144] with Negroes and Chinese. There are probably fewer mixed-bloods among the Coeur d'Alêne than among the surrounding tribes. Long ago there were a few slave women in the tribe, chiefly Shoshoni from the south; but it is not likely that much foreign blood has been introduced from this source.

141 MENTAL AND PHYSICAL TRAITS.—The Coeur d'Alêne differ some-
157 what in appearance from the surrounding tribes. They are of fair
577 stature, the men probably averaging about 169 centimeters, few being very tall or very short. They appear to be more heavily built than the Spokan and Okanagon, and to have rather large heads and heavy faces. In disposition they seem to be more serious and reserved than some of the neighboring tribes. They pay much attention to religious practices, and have been considered since early times as a tribe possessing a rather high standard of morals.

II. MANUFACTURES

324 WORK IN STONE.—Stone of many kinds, intended for tools, was cut
412 with quartz crystals. Arrow smoothers, generally made of sandstone or other coarse-grained stone, were also cut with crystals. Sandstone was used for grinding and sharpening bone, antler, and

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stone, and also for cutting some of the finer-grained stones. Adze blades and chisel blades were made of fine-grained hard stones of several colors, and were cut and sharpened with quartz crystals and grit stone. They were all, or nearly all, of short type. However, stone adzes and chisels were not much used. It seems that no long celts, like those of the Lillooet, Thompson, and Columbia, were made or used. Adzes were hafted in the same way as among the Upper Thompson [1] and other tribes. It seems that adzes and chisels were more commonly made of antler. Stone hand hammers and pestles were made of river bowlders selected for size and shape to save labor. They were worked down by pecking with the edges of hard unworked stones or river bowlders selected for hardness and for handiness of shape and weight. The pecking was first done in rings [2] parallel to one another or in spirals, and then the intervening ridges were battered down, the process being repeated until the desired size and shape were attained. They were finished by smoothing with grit stone.

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Pestles were conoid in shape. They had a rather small and almost flat base, and tapered gradually to the head which was often more or less pointed. A few had heads carved to represent animals, or had simple rim enlargements at the head. They were of two sizes—short ones, about 12 or 15 cm. in length, for use in one hand;[3] and long ones, up to double that length, for use in both hands.[4]

Hand hammers were of about the same length as the short pestles, but varied in size and shape. They were round, and usually had wide, deep striking heads and well-defined tops, like some of those used by the Thompson Indians and Nez Percé.[5] Most tops were flat; but some were pointed or rounded, and others hat shaped.

Stone mauls were made, some of which were of the type figured by Wissler for the Blackfoot.[6] Others were shaped somewhat like stone hammers; but they had deeper, narrower bases, more or less square or flattened, and the handles were longer and thinner than hammer handles. Some of them may have resembled the flat-sided hammer of the Nez Percé,[7] but were not so short and thick, while others may have more nearly resembled wooden mauls or some stone clubs of the Thompson Indians.[8] In these mauls the side of the base was the striking surface, instead of the bottom, as in hammers. Both ham-

[1] a, fig. 123.
[2] See Yakima, i, fig. 25.
[3] See Nez Percé, b, pl. 8, No. 8; compare Yakima, i, fig. 21, 22.
[4] See Nez Percé, b, pl. 8, Nos. 6, 7; compare Yakima, i, figs. 29–36.
[5] a, fig. 120; Nez Percé, b, pl. 8, No. 10; Yakima, i, fig. 27.
[6] c, fig. 1.
[7] b, pl. 8, No. 9.
[8] a, fig. 250.

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mers and mauls were employed in driving wedges and stakes. A heavier maul wielded with both hands was in use. It consisted of a bowlder fastened with withes or twine to a short wooden handle, and was used for driving larger stakes, as in fish weirs. Possibly some of the stones were grooved; others had hide shrunk over the handles These may have resembled Blackfoot mauls,[9] but some seem to have been heavier and differently hafted.

It seems that no stone mortars were made or used, excepting perhaps a few small shallow ones, resembling dishes, for paint. They were made of steatite and other soft stone, and it seems were not at all common.

Files of fine-grained stone were used in smoothing and polishing bone, antler, and wood. Arrowheads, spearpoints, knife and other blades, borers or perforators and skin grainers were flaked with flakers of deer and elk bone. The small tines of antlers were rarely used as flakers. The process of flaking was the same as that described for the Thompson and Nez Percé.[10] Stones for arrowheads and other flaked instruments were procured near *tca'tkola't* and in other parts of the country. The common colors were black, white, and yellow; but some stones were reddish, mottled, and other colors. Pipes were of soapstone. The stone was cut with quartz crystals, arrowstones or animal's teeth, filed into shape with knives and files, and drilled with perforators.[11] Flaked stone knives with crooked points were in use, and seem to have been similar to those of the Thompson.[12] Flat stones were used as anvils. Small flaked and notched stones were used as rasps and planers for smoothing arrowshafts and rawhide thongs. (See fig. 15, p. 218.)[13]

WORK IN BONE, WOOD, ANTLER.—Wedges for splitting wood were made of deer and elk antler and of hard wood. The wood was bound around the top with bark or twine to prevent fraying and splitting. Chisels for felling trees and cutting wood were made of the basal parts of the antler. The points of some were rounded, and of others nearly square. All were filed to a sharp edge on one side.[14] Nearly all sharpening and smoothing of bone and antler were done with grit stone of different textures of grain. Stone knives and chisels were hafted with antler and wood. Arrow flakers have already been mentioned. Wooden mallets, of square cross section of striking head, like some of those made of stone, but longer and thicker, were sometimes used for driving stakes or wedges,[15] but

[9] *c*, fig. 1 *a*.
[10] *a*, p. 182; Nez Percé, *b*, p. 184.
[11] See Thompson, *h*, fig. 352, *e*, *f*, *g*; Nez Percé, *b*, pl. 7, Nos. 23–25.
[12] *a*, figs. 125, 126; *h*, fig. 352 *d*.
[13] Nez Percé, *b*, pl. 7, No. 34.
[14] Thompson, *a*, fig. 119; Nez Percé, *b*, fig. 5, No. 7; Yakima, *i*, fig. 39.
[15] Field Museum 111957.

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stone hand hammers were probably more frequently used for this purpose. Some mallets were made of the basal parts of elk antlers, a tine serving as a handle.[16] Beaver-tooth knives were used for incising on antler, bone, wood, and soft stone; and stone[17] knives, generally with crooked points, for incising on antler, bone, and wood. Both kinds of knives were used for cutting hide and dressed skin. Flensing knives had leaf-shaped blades of arrowstone.[18] A few knives and spear points of bone and antler were used. Bark was cut with knives and antler chisels. Peelers of antler and wood were employed for removing bark from trees,[19] and some bone sap scrapers were in use. Mortars, it is said, were not used as much as among some tribes. A few were made of wood, and hide was sometimes shrunk over them. It seems they were of two shapes, circular and oblong, the former being the older type. The latter kind was probably similar to some used by the Nez Percé.[20] No mortars with handles were used. Horn spoons were made and shaped on molds of wood. Wooden spoons and wooden pestles were also made.

PAINTS AND DYES.—Paints of many colors were used, most of them made of minerals procured within the tribal territory. White consisted of a kind of white earth, and was used both dry and mixed with water. As among the Thompson, a gray paint was made by burning and pulverizing large bones of animals. The powder was mixed with water or grease. It was not much used. Red, yellow, and blue of various shades were obtained from earths in the Coeur d'Alêne country, and in later days also in the buffalo country east of the Rocky Mountains. They were used dry, and also mixed with grease or oil, water, and occasionally with thin glue. Black was made from a black earth resembling coal dust. Another black paint was powdered charcoal, used dry or mixed with grease or gum. This was applied to arrows, and was then generally mixed with gum or glue. Soot in its natural state was also used as a black paint. Another black paint, described as shiny, may have been plumbago.

Berry stains of various kinds were used as coloring material. The juices of some kinds of berries were also used as dyes. A light-blue paint was obtained by crushing and rubbing on the fresh flowers of the larkspur (*Delphinium* sp.). Algae growing in stagnant pools were rubbed on fresh and provided a green paint. One of the two best kinds of red paint obtainable was secured by buffalo-hunting parties from a cave underneath a cliff near Helena in the Flathead country. This was a famous place named *aāpi yu'tsamɛn* ("possessing red paint"). The paint from this place was very bright. The other

[16] See Lillooet, *k*, fig. 64 *b*, p. 203.
[17] Field Museum 111741.
[18] Yakima, *i*, fig. 6; Blackfoot, *c*, fig. 5, *b*; also Thompson, *h*, fig. 333 *b*.
[19] See Shuswap, *e*, fig. 235 *a*, *b*.
[20] *b*, pl. 6, No. 14.

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386 paint was procured at a place about 10 miles below Rockford, and consisted of a red mud which was collected and kneaded into balls. When dry, it was heated over a fire. When cooked, it became brittle and on the slightest pressure turned into a fine powder. Nearly all kinds of mineral earths used as paints were also used as dyes, different shades of red, yellow, blue, and black being obtained from them. Some materials, such as grass and bark, were dyed black by being buried for a time in wet black loam. A common yellow dye was obtained by boiling the roots of the Oregon grape (*Berberis* sp.) and a common yellow or lemon colored dye was obtained by boiling wolf-moss (*Evernia vulpina*). This lichen was also used as a paint. It was dipped into cold water or applied to a damp surface. A reddish dye was obtained by boiling alder bark (*Alnus rubra*); and a green dye, from the leaves of the snowberry (*Symphoricarpus racemosus* Michx.).

281 PREPARATION OF SKINS.—The processes of dressing skins were similar to those practiced by the Thompson Indians.[21] Of old (also employed at the present day) the common method, especially for medium-sized skins, was to soak the skin in water for several days. It was then placed on a smooth log resting against a tree, as among the Thompson, and the flesh side scraped clean. It was then reversed, and the hair scraped off, along with the outer cuticle of the skin. Some people scraped the hair side first. The scrapers or fleshers used were the ulna of the deer and the rib bone of elk or horse.[22] The skin was again soaked for a short time, and then wrung by twisting with a short stick, as among the Thompson. It was then stretched on a frame of four poles with lacing, and pushed and rubbed with a long-handled grainer with a stone head, like those of the Thompson,[23] until dry and soft.

If to be smoked (and most skins were smoked), two methods were used. One was identical with the process of smoking among the Thompson Indians, the skin being spread over a framework of sticks above the smoke hole.[24] The other method was to fold the skin in the form of a conical bag, closed at the top. The edges were pinned together. A crossbar was placed inside near the closed end and a rope was tied to it for suspension. The skin was kept in shape by means of a number of braces and hoops placed inside. The small end was hung to the branch of a tree, beam, pole, or tripod overhead.[25] The lower edges of the skin touched the ground around the hole in which a fire was made. They were kept in place by small

[21] *a*, pp. 184–186.
[22] See Thompson, *a*, figs. 128, 129.
[23] *a*, fig. 127.
[24] See Blackfoot, *c*, p. 65; Thompson, *a*, p. 185.
[25] See Northern Shoshone, *j*, p. 176 and fig. 3.

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pegs—like a small tent. Sometimes, to prevent the escape of smoke, the skin, or part of it, was covered with a piece of canvas, blanket, or other old material. This process of smoking in time almost entirely superseded the former, and is used at the present day. In either method the skin was usually reversed, and the opposite side also smoked. However, many skins were smoked only on the inside. The materials used in smoking skins consisted of rotten wood of the cottonwood tree, and of cones of yellow pine (*Pinus ponderosa*).

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Skins to be cured with oil were cleaned and dried, then soaked for several days in a basket with brains and water. They were then wrung and grained in the same way as already described. Occasionally, instead of soaking, the skin was smeared several times with brains or with oil until saturated, and then rubbed. At the present day skins are nearly all soaked in soap and water, as among the Thompson. When the hair was to be retained, only the inside of the skin was dressed. Animals' brains and salmon oil were much used for preparing skins, especially for those dressed in the hair, which were nearly always oil cured. As among the Thompson Indians, skins were occasionally treated by leaving them in water until the hair pulled out, or by burying them in ashes.[26] Some grainers or scrapers with short handles of wood or antler and with small stone heads, and a few of a single piece of bone with one end sharpened[27] but not serrated, were used for softening the skins of small mammals. This was done over the knee. These grainers were similar in shape of blade and handle to the large straight grainers, but only about 15 cm. in length.[28] Some small stone scrapers without handles, some of them like rounded knife blades or grainers,[29] were also used. Usually only large skins of deer and medium and small skins of elk and buffalo were stretched on frames and rubbed with long-handled grainers. Small deer skins and antelope skins were held down by the feet and worked by pulling over the knees and toward the body,[30] at the same time being rubbed with a short grainer held in one hand. Only rarely were they stretched and laced on frames.

Another method of treating these skins was to draw them back and forth over a stick implanted in the ground and provided with a stone head. Large, heavy hides, especially of buffalo, in a dry state, were pegged to the ground, and treated, it seems, as described by Wissler for the Blackfoot.[31] Adze-shaped scrapers, with blades of stone and iron, and handles generally of wood with hide shrunk over

[26] See Northern Shoshone, *j*, p. 177.
[27] See Thompson specimen, Field Mus. 111742.
[28] See Thompson, *h*, fig. 352 *b*, *c*; Ottawa Mus. Nos. 161, 164.
[29] Similar to Blackfoot, *c*, fig. 5 *a*.
[30] See Nez Percé, *b*, p. 215.
[31] See Blackfoot, *c*, pp. 63–70.

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281 them,[32] were used in cleaning all large, heavy hides. As long ago the Coeur d'Alêne did not hunt buffalo or dress buffalo skins, the methods of treating large buffalo hides and the adze-shaped or crooked scraper were adopted from the Flathead and Pend d'Oreilles. After iron became common, iron scrapers replaced those of stone; but a few people always preferred those made of stone.

It was considered best, whenever possible, to flesh and clean skins as soon as an animal was killed. The skins were then folded while still slightly damp, kept in place by tying or with weights, and dried. In this state they were much lighter and easier to handle and carry. No decoction of birch leaves was used for soaking skins. Entire skins were sometimes dyed in a decoction of alder bark. Before undergoing this process, they were soaked in water and dried.[33] Instead of alder bark, decoctions made of wolf-moss or of red, yellow, blue, and black mineral paints or earths were used. Sometimes entire dressed (finished) skins were painted by moistening them with water, and then rubbing them over until dry again, with wolf-moss or with different colors of dry paints. For this purpose they were often stretched or pegged. The dressing of skins was entirely the work of women.

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281 Skins and skin clothes which had become soiled or dirty were
296 whitened and cleaned with a white earth mixed with water. The skin was then worked with the hands until the dirt came off and it was left clean and soft. Sometimes the skin was first beaten with a stick, and then worked with the hands in the same way as clothes are washed.

283 SEWING.—Thread was made of Indian hemp (*Apocynum cannabinum*) and of sinew from the backs of deer, elk, and other animals.
294 Twine and rope were also made of Indian hemp, which grew plenti-
412 fully on the St. Joe River and in some other places. Needles were
414 made from the small bones of bear's feet and ankles. They were cleaned, scraped, sharpened, and smoothed with grit stone and then bored. Some needles were also made of syringa and other wood of which combs were made. Some awls and pins for clothes were also made of syringa and other hard woods. Long thorns were also occasionally used as pins. Most awls were made of deer and bear bones, and in shape were like those of the Thompson and Shuswap.[34] Thong of dressed skin was much used for the coarser kinds of sewing and stitching; but as a rule the best clothes were sewed with fine
294 thread of sinew or Indian hemp. Embroidery, before the advent
531 of trade beads, was done almost entirely with porcupine quills,

[32] See Blackfoot, *c*, fig. 33 *a*, *b*; Nez Percé, *b*, fig. 5, No. 6.

[33] The Shuswap formerly used this method a good deal, and the Thompson to a less extent.

[34] *g*, figs. 72–74; *h*, fig. 357 *b*, *c*; Yakima, *i*, figs. 56, 57.

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usually dyed two colors. A little quillwork was still done not long ago. Beadwork embroidery was very common until recently, and a little embroidery with silk thread has been done of late years. Seldom is embroidery of any kind now done, since the Indians ceased making decorated bags and fancy clothes for dances.

MATS.—Mats were formerly much used and were made in at least three kinds of weaving. All the best mats were of rushes (probably *Typha latifolia*) and tule (*Scirpus* sp., probably *lacustre*) woven with Indian-hemp twine. Long mats of rushes and young tule were used in the lodges as floor covers and for couches and seats. They were woven in the same manner as the floor or bed mats of the Thompson.[35] Another common mat used for spreading food on, or for wrapping, was of bulrushes woven in the same manner as the food or table mat of the Thompson.[36] Some coarser mats woven in the same style [37] were made of bark stripped from dead trees, generally willow. A few coarse mats of cedar bark were made long ago, and used for wrapping. They were like the cedar-bark mats of the Lower Thompson, but coarser.[38] Lodge mats were of tule sewed with Indian-hemp twine, and appear to have been like those used by the Thompson.[39] It is uncertain whether the tule or woof element of any sewed mats was twisted.[40] Tule would probably not be twisted. Berries were often spread on lodge mats. A special berry mat was made, although probably used for some other purposes as well. It was small, woven of the large leaves of an unidentified plant called *q'wa'sq'wes*, which grows near lakes. Mats were hardly ever ornamented. A few, however, had the natural colors of the rushes grouped so as to form light and dark bands, as among the Thompson. A few had the loose ends cut in several styles, as among the Kalispel. (Fig. 1.)

WOVEN BAGS.—A great variety of bags were formerly made. Oblong bags of matting doubled over, and the ends inclosed in buckskin, were common.[41] As among the Thompson, bags of similar shape and with inclosed ends were woven of Indian-hemp twine [42] in twined weave.[43] These bags were used for holding roots and other things. Round bags of Indian-hemp twine, some of them with narrow mouths,[44] were also made in the same weaves as the oblong bags. Both round and oblong bags woven of rushes on an Indian-

[35] *a*, fig. 131 *d*.
[36] *a*, fig. 131 *f*.
[37] *a*, figs. 131 *e*, *f*.
[38] *a*, fig. 133.
[39] *a*, fig. 131 *c*; Yakima, *i*, fig. 70.
[40] See Yakima, *i*, fig. 71.
[41] See Ottawa Mus. VI, M, 75, 77, 88.
[42] See Thompson, *a*, fig. 149.
[43] See Thompson, *a*, fig. 131 *h*.
[44] See Thompson, *a*, fig. 150; Ottawa Mus. VI, M, 81.

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285 415 hemp string foundation were used for holding and drying berries.[45] Some bags, generally in plain twined weave, were made of swamp-grass or of a fine rush. Others were woven of the bark of dead trees, generally willow, and of the bark of an unidentified bush called *sumzone'lp*(?), which grows in the mountains. Some coarse bags of various sizes were made of cedar bark. The coarsest ones were often made in square or checker weave; and for the finest ones the best inner bark of the cedar was used, twined with Indian-hemp bark either untwisted or twisted into twine. The inside bark of the cedar was used in the same manner and for the same purposes as the bark of *Elaeagnus argentea* among the Thompson. It seems that this bush was scarce or did not grow in the Coeur d'Alêne country. The finer kinds of woven bags were sometimes ornamented with stripes of the same material as the bags, dyed, or by introducing other material of a different natural color. The edges of many bags were bound with buckskin, while others had rims woven in different ways to prevent fraying.

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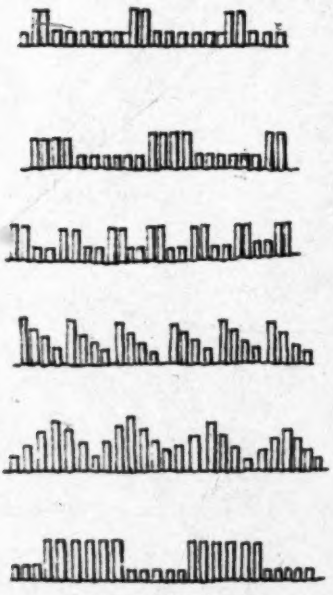

FIGURE 1.—Edges of matting

Flat wallets or soft bags of Indian-hemp twine tightly woven were made in great numbers and of various sizes. They were of the same weave as those made by neighboring Salishan and Shahaptian tribes. The process of ornamentation was by what is known as "false embroidery," the material and designs appearing only on the outside of the bag.[46] Some bags had the entire outside covered with false embroidery in grass, while others were covered only in places where designs were introduced. Grass was usually employed as a field for the designs, which were often in other material. Formerly the Indians used two or three unidentified varieties of coarse, glossy-stemmed grasses growing in the mountains. According to some informants *Zerophyllum tenax* was employed most extensively. Grasses were used in their natural green, yellow, and white shades and were also dyed yellow, green, and red. Black was rarely used. Porcupine

[45] See Ottawa Mus. VI, M, 80.

[46] See Nez Percé, *b*, fig. 3; pp. 191, 192, pl. 6, No. 17; Shuswap, *e*, fig. 219.

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quills, dyed and undyed, served to a considerable extent as design material, and sometimes also the inside bark of the cedar. In later days, corn husk largely took the place of grass and bark. After the advent of the whites, the material most in use was yarn, obtained by tearing up old or worn-out woolen blankets of various colors. Sometimes the edges of new ones were also unraveled. The favorite color of yarn used as a background for the designs was yellow. Some bags were almost entirely covered with it, the designs themselves being wrought in blue, red, and other colors. Some bags, both in early and later times, had ornamentation on one side only; but most of them had designs on both sides. A few wallets were quite devoid of ornamentation, as among the Thompson and some other Salishan tribes.

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Another kind of bag, made of Indian-hemp twine closely woven, is said to have been round, or at least of a shape rounder than that of the wallets. They were of different sizes, none of them very large, and were in plain twined weave. As a rule, they were unornamented, although in rare cases there was a short buckskin fringe around the mouth.

No closely woven bags of Indian hemp with hide bottoms, like the Thompson "mortar bags," were used; but a kind of winnowing bag made of Indian-hemp twine woven rather open was used for cleaning *pi'wia* roots. The mouth was tied, and the bag of roots either struck against a smooth rock or beaten with a short stick until the roots were cleaned.

SKIN BAGS AND POUCHES.—Soft bags, pouches, or wallets of many sizes and several shapes were made of dressed hide of deer and elk, and occasionally of antelope, moose, or caribou. The common shape for ordinary purposes was the same as the flat wallets of Indian hemp. Some bags, used more or less for carrying purposes, were of a squarer shape. The smaller hand bags of the ordinary form were often elaborately ornamented with quillwork designs and fringes of cut skin. The latter were often strung with dentalia, beads, and small pendants, such as bone beads, teeth, fawn hoofs, copper beads, or hair tassels. After the arrival of the fur traders, colored trade beads supplanted most of the old materials for ornamentation. These fancy bags were usually embroidered on one side only. Sometimes the opposite side was also ornamented around the mouth. A large number of bags were also made of the skins of buffalo, bear, and other animals dressed in the hair. They varied in size and shape, and many were ornamented with long buckskin fringes. Paint pouches were of dressed skin, usually rather small; round or flat. Many were quilled, beaded, and fringed. Some of them resembled the paint pouches attached to belts among the Thompson. These were also like those of the Blackfoot, but with straight-cut top.[47]

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[47] c. fig. 30.

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Tobacco bags were of skin, richly embroidered with quills or beads on both sides, and fringed. In later days many were made of red and blue cloth carrying beaded designs. Two or three shapes of tobacco bags were in vogue. One common kind, worn with a strap over the shoulder, was flat and rather large and square.[48] Another common kind, carried by a string over the arm, was smaller, rather deep, and narrow, like that of the Blackfoot;[49] but it seems the top was generally cut straight, and pinked. Both kinds had fringes, sometimes very long, at the bottom only. When cloth came into use instead of skin for the square kind of tobacco bag, fringes were made about an inch wide (as cloth could not be cut into small strings like skin), and the edges of the fringes were sewed, or bound with ribbon, to prevent fraying. Most cloth bags had eight of these fringes. The outside of the fringes and the carrying strap were often embroidered as well as one or both sides of the bag. The tobacco bags carried on the arm were always embroidered on both sides. Smaller, deep, narrow tobacco pouches were also used, drawn under and over the belt or attached to it. Some were plain, except for a fringe at the bottom, and others were embroidered on both sides. Tobacco bags made of the skins of marten, fisher, mink, otter, and fawn, dressed in the hair, were very common; and it is said that long ago they were more in vogue than those of skin without hair. Most of them were fringed with skin, and some were further ornamented with pendants. A few had quill embroidery around the edges.

RAWHIDE BAGS AND PARFLÈCHES.—Before the advent of the horse some rawhide bags were in use for storing and carrying dried meat and fat. They were made of the skins of deer and other large animals, but I failed to learn much as to their shape and details of construction. They were unornamented, except that sometimes the tail with hair was retained. About the time of the introduction of
[177] the horse, square and oblong bags of buffalo hide[50] were adopted from the Flathead, and became quite common. They had long fringes of dressed moose or buffalo hide, and were used as canteens or saddlebags by women when traveling, and hung up in the lodges as receptacles for odds and ends, women's tools, etc. About the same time, or a little later, buffalo-hide parflèches came into use for carrying all kinds of materials on pack horses. Every family had numbers of these. Both the bags and parflèches were almost invariably painted with designs in red, brown, yellow, and occasionally blue and other
[386] colors. The paints used were various mineral earths powdered very fine. Rawhide to be painted was thoroughly moistened. Then the outlines of the designs were marked with the point of an awl or a

[48] See Shuswap, *e*, pl. 13.
[49] *c*, fig. 35.
[50] See Thompson, *a*, fig. 151; Shuswap, *e*, fig. 220.

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sharp stick. The paint was then applied with a flat narrow paint stick, a small stiff hairbrush, or the finger, while the skin was still quite damp. The paint was mixed with water to the consistency of a thick paste, or was spread dry over the marked parts of the skin and rubbed in with the paint stick, following the marks. The skin was then allowed to dry slowly. After about two weeks, when thoroughly dry and stiff, whatever paint remained loose and dry on the surface was shaken or wiped off, and the pigment which had entered the skin was smeared over with a heated beaver's tail, the oil from which entered the skin, made the paint more permanent, and gave the whole surface a glossy appearance. The beaver tail was often applied twice to the designs, and once all over the outside surface. When buffalo hides became scarce, skins of cattle were substituted in the manufacture of hide bags and parfleches.

Designs were occasionally made on rawhide bags by scraping away the outer layer of the skin, but this style was rare.

A bag of the same construction and shape as the square hide bags was made before the introduction of the horse, but it was of heavy hide, dressed fairly soft, and had short fringes. Bags of this kind were sometimes painted along the edges, generally with red and yellow paint.

A pail-shaped mortar bag made of rawhide was often employed for crushing berries. It is doubtful if it was used before the days of the horse.

The making and ornamentation of all kinds of bags, wallets, parfleches, baskets, mats, including the gathering and preparation of the materials, was the work of the women. The men generally skinned the animals, made most of the tools, and collected some of the paint.

FLEXIBLE BASKETS.—Flexible baskets of at least two kinds were formerly made. They were closely woven, round, rather deep in proportion to width, and of various sizes. It seems they were usually flat bottomed. One kind was of Indian-hemp twine throughout. The twine was heavier than that generally used in wallets and bags. This kind of basket seems to have been of the same weave as the basket caps, and, like them, was frequently ornamented with designs in grass and bark. Probably it was the same kind of flexible basket or bag as that made by the Nez Percé and neighboring tribes to the south and west.[51] The other kind differed from the former in being usually of larger size and of coarser material. The foundation or vertical elements were of cedar roots, generally split, and the horizontal elements (or warp) were of Indian-hemp twine. The technique of the weave is uncertain, but it is said to have been the same as in some soft baskets made by neighboring tribes to the south and southwest. None of the oldest people now living have seen any of these

[51] b, pl. 6, No. 13 and fig. 4.

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baskets; but their parents saw them, and their grandparents made them.

OPENWORK BASKETS.—Some openwork baskets or creels were made long ago, and were used for holding fish, fishing materials, and for other purposes. They were made of light rods or twigs, generally of cedar; and the weave seems to have been a kind of open lattice, according to some, while others claim that the technique was a twined weave the same or nearly the same as the openwork creels used by the Lower Thompson.[52]

BIRCH-BARK BASKETS.—Baskets made of birch bark were used considerably and for various purposes, including berrying. They varied much in size, but most of them were small. It seems that all of them were cut like those of the Thompson and Shuswap.[53] The bottom was flat and of the same diameter as the mouth; the sides were vertical. The bark was nearly always arranged with the grain at right angles to the rim, as was common among the Lake and very rare among the Thompson and Shuswap. Sewing threads were of split cedar root, like those used in coiled basketry. The mouth was strengthened with one or two hoops of willow or other wood placed generally, but not always, inside the rim. The stitching of the rims was of split cedar root or the split small branches of the cedar. Some had the stitches wide apart and not very regular, some had zigzag stitching,[54] and others had the stitches close together. The rims of some were ornamented with a kind of beading made of strips of bark, rarely of grass, in black and white colors drawn over and under the stitching, thus making an ornamentation of black and white spots on the rim.[55] Flattened quills were also used for this purpose. Some baskets were ornamented with scratched designs, both pictographic and geometric. Painted and burnt-in designs, it seems, were never used on these baskets.

CEDAR-BARK BASKETS.—Many baskets were made of cedar bark; but usually they were for temporary use, and therefore roughly made. Three shapes were in use. One kind was trough-shaped, consisting of a single piece of bark gathered up and tied at the ends. To preserve the shape, short pieces of wood were placed inside at right angles, to keep the bark stretched until dry and set. If required for immediate use, wooden pins were inserted through the bark and left there for a time. These baskets were usually small, and appear to have been exactly like those made of juniper bark by the Upper Thompson (fig. 2)[56] and used for holding melted fat, marrow, etc.

Another kind of cedar-bark basket was oblong. Two parallel slits were cut in each end of a piece of bark of the required size and shape.

[52] *a*, fig. 131, *b*, fig. 148.
[53] See Thompson, *a*, fig. 147; Shuswap, *e*, fig. 203; Lillooet, *k*, fig. 82.
[54] See Lake Baskets, Field Mus. Nos. 111859–111862.
[55] Probably similar to Shuswap, *e*, fig. 202.
[56] Ottawa Mus. VI, M, 72, Field Mus. 111713.

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These slits were in length equal to the proposed height of the basket. The bark was doubled up at the sides; and the middle end pieces, being now continuations of the bottom, were also doubled up. The other two cut pieces at each end became a continuation of the sides, and were folded toward each other around the middle end piece. The three cut pieces at each end were then sewed together. (Fig. 3.) None of the bark was cut away, except for trimming the edges. These baskets, according to their depths, were used for storage purposes, as dye kettles, etc. Many of the shallower ones were used as dishes and for catching fat drippings.

FIGURE 2.—Temporary bark basket

The third kind of cedar-bark basket was much used for berrying, and, like the other two, consisted of a single piece of bark. A rather long, flat piece of bark was folded over in the middle, and the sides were sewed up with splint. A round hoop was roughly stitched inside the rim to shape the mouth and keep it open. The fold of the bark formed the bottom of the basket. Sometimes the strip of bark was cut narrow in the middle, which was to be the bottom, and widened toward both ends. When folded over the basket became narrow at the bottom, wide at the mouth. A carrying strap was often attached to it.

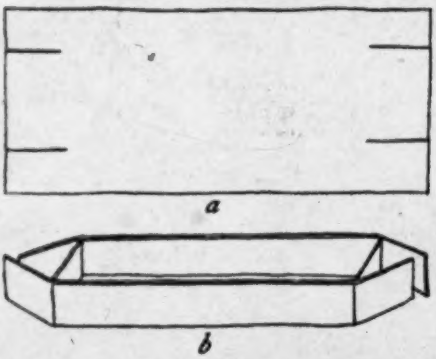

FIGURE 3.—Method of cutting bark for basket

A receptacle for holding fishing gear was used in canoes. It consisted of a single flat piece of bark folded over. One end was drawn together by being tied with a string, and formed the handle, while the other end remained flat. This piece of bark was folded over near the middle and the flat end was bent back toward the handle, forming a cover for the contents of the receptacle. It seems to have been the same kind of receptacle as that used in canoes by the Shuswap.

Canoe bailers were also often made of bark, but I did not learn exactly how they were made.

No wooden boxes or wooden dishes of any kind were made, and no pottery of any kind, so far as I could learn.

After horses became plentiful, and the mode of life of the tribe changed, owing to the annual buffalo hunting, all kinds of woven

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177 baskets, bags, and mats rapidly went out of use, and the art of making
285 many of them soon became lost. The making of baskets was discon-
415 tinued first, and then gradually the making of mats and bags, until only a few lodge mats and a few flat wallets continued to be made. The latter were made until a late date, as they were handy in traveling and there was considerable sale for them among the Flathead and Plains tribes. Hide bags of various kinds continued to be made, and the women turned to the making of rawhide bags and parfléches in large numbers. At last, after buffalo hunting ceased and the tribe finally settled down on the reserve, doing hardly any traveling, the making of these was also gradually discontinued.

285 415 COILED BASKETRY.[b]—Closely woven baskets of coiled work were at one time very common. Both foundation and sewing were of split cedar roots and they seem to have differed but little from the coiled basketry of other Salish tribes. They were of seven or more different shapes and of many sizes. The kind used as burden baskets and for general purposes was rather deep in proportion to width, with two sides more or less flattened and wider than the other two. The flattening of the sides was to prevent rolling when carried on the back. They had no well-defined corners or angles, being nearly circular or elliptical at the mouth. The bottoms were nearly circular or slightly oblong, the arrangement of the coil being of the watch-spring type. They had some flare toward the mouth but not a great deal. These baskets appear to have been of a type common in early times to all the interior Salish tribes, including the Thompson. A second kind of basket was entirely circular. The mouth was considerably wider than the bottom and was contracted for several coils at the rim. Some of them bulged in the middle. (*o*, Pl. 14, *d*.) The large baskets of this kind were used for holding water, for storage, and for boiling, etc. Some of them were provided with a flat piece of bark as a lid. Baskets of the same kind but having no contraction at the rim were also common (*o*; pl. 70, *f*) and were used for the same purposes as the others. However, the use of a basket depended as much on its size as on its shape, if not more so in most cases. A fourth kind of basket was also circular, had a great deal of flare, and therefore was very wide mouthed. (*o*, Pl. 21, *c*.) The larger ones were very much used for boiling food. A fifth kind was somewhat pail-shaped. The bottom was circular and flat and the walls almost vertical to the mouth, the latter being very little wider than the bottom. (Similar to *o*, Pl. 69, *b*.) They were of various sizes. A sixth kind of basket occasionally made was low and oblong with rounded corners. None of them was very large, and most of them were contracted at the mouth. They were used as storage baskets for valuables, feathers, and many things, and

[b] See *o*, pp. 140-142.

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also as work baskets. Some of them had lids attached with thongs. They appear to have been similar to the small "trunk" or "*stluq*" baskets of the Thompson. (*a*, Fig. 143.) Small baskets, practically the same as some of the "nut-shaped" baskets of the Thompson, were made, but it appears they were called by the same name as the larger circular baskets with constricted rims. Some of them had lids and they were used as work baskets, and for storing small odds and ends. (*a*, Fig. 145.) Some of these baskets had handles of thongs attached to the rims. Some of the oblong baskets had these thong handles at the ends, and some of the wide-mouth kettle and water baskets had thong handles fastened to rods somewhat the same as the loops in parfleches. It seems no basketry handles were made to baskets, nor feet or stands, nor necks or spouts. I did not learn whether any basketry trays, dishes, and cups were made. Still another kind of basket was the circular mortar or funnel basket, without bottom, and with sides very much flared. They were pegged down to a flat stone in the manner described for the Nez Percé (*b*, Pl. VI, 18.) Roots and berries, and sometimes seeds, were crushed in them. It seems a winnowing basket somewhat similar to that of the Nez Percé (*b*, p. 194) was sometimes made, but winnowing bags of cordage were chiefly used in cleaning of roots. (See p. 49.) Most baskets were devoid of ornamentation, but some were imbricated with a grass, *Xerophyllum tenax*, and possibly other kinds as well; or with strips of the inside bark of the cedar. It is said that no cherry or willow bark was used. The grass was applied nearly always in its natural color, but the bark was almost invariably dyed. Black was a common color, the bark being dyed a deep black by burying it for some time in a kind of black mud. The other principal colors were red and brown; occasionally yellow and some other colors were used. Sometimes instead of the inside bark of the cedar, twigs or small pliable branches of cedar were split and used with the outside bark adhering. It seems beading as well as imbrication was in vogue, narrow strips of dyed cedar bark being chiefly used in this kind of ornamentation.

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NETS.—In early times the Coeur d'Alêne were largely a lake and river people, who depended as much on fishing as on hunting. They had many nets, large and small, which were made of Indian-hemp twine. Netting sticks of the same shape as those of the Thompson were in use.[57] Several kinds of woven fish traps were also made.

221 286

DESIGNS ON BAGS AND BASKETS.—My information on this subject is meager. The Coeur d'Alêne I interviewed had forgotten the names of designs; and without specimens it was difficult to get accurate information regarding design forms and groupings of elements. Grass for decorating caps was gathered early in the season, while still

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[57] *a*, fig. 134.

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531 green, and the stems were cured. These retained their green color to a considerable degree. Later in the season the dry grass was collected. The stems were all sorted, the whitest ones being separated from the yellow ones.

171 531 DESIGNS ON FLAT WALLETS.—On woven wallets of the Nez Percé type made by the Coeur d'Alêne the designs are said to have been of exactly the same kind as are to be seen on wallets of the Nez Percé

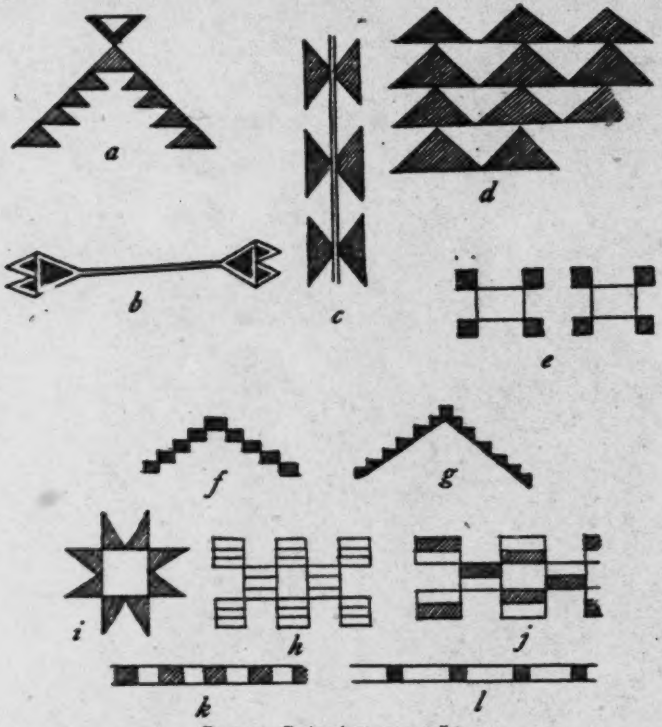

FIGURE 4.—Designs from woven wallets

(fig. 4)[38] and neighboring Salishan tribes. Some designs had names and others had none. All the designs were geometric, and each side of a wallet generally bore a different set of designs. So much alike were all the wallets of neighboring tribes, that a bag made by the Coeur d'Alêne could rarely be told from one made by the Nez Percé or some other tribe. I saw a few wallets among the Coeur d'Alêne, but obtained very few explanations of any of the designs on them.

[38] *b*, fig. 6.

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DESIGNS ON BEADED BAGS.—Designs on beaded bags were mostly geometric, and some of them resembled painted designs on rawhide bags. Floral designs have also been fairly common for a long time. I saw a few of these bags with both geometric (fig. 5) and floral designs, and obtained a few explanations.

DESIGNS ON RAWHIDE BAGS AND PARFLÊCHES.—Rawhide bags and parflêches were adopted long ago from the Pend d'Oreilles and other tribes of the Flathead group. The first ones made by the Coeur d'Alêne were copies of those obtained from Flathead tribes, the painted designs also being copied. As the designs did not originate with the Coeur d'Alêne, the latter did not know the names or meanings of them. In later times, although Coeur d'Alêne women were constantly making and painting these bags and parflêches, on the whole, they kept to the class of designs originally belonging to these bags and common to all the neighboring tribes. As far as known, no absolutely new designs were invented by any of the women; but in

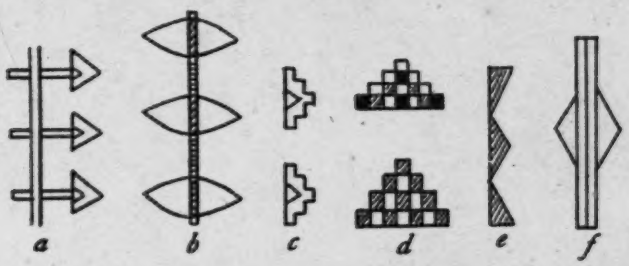

FIGURE 5.—Designs from beaded bags

time many variations of details, of groupings, and of coloring were introduced, according to the fancies and tastes of the women. So much was this the case that every common design and design element had a great many variations caused by modifications of their shapes or forms, and of different methods of arrangement in the field or of combining one design with another. Thus hardly two bags or parflêches could be found painted exactly alike. Some of the women must have learned or invented names for some of the designs, as in later times there were general names for some of them. Many, however, had no fixed names. They were merely described as to form, etc. Some of the design names remembered are "tents," "earth," "mountains," "lakes," "creeks," "trails," "trees," and "grass." No realistic designs were painted on any of these bags. As most of the old women in the tribe formerly painted bags and parflêches, it seems likely that a systematic inquiry would result in obtaining explanations of many of the figures.

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531 DESIGNS ON BARK BASKETS.—The only designs remembered on birch-bark baskets are "spots," "arrowheads," "straight lines," "zigzags," possibly "trails," and "mountains." Occasionally small figures of men, women, horses, deer, elk, and buffalo were also scratched on them.

III. HOUSE AND HOUSEHOLD

285 342 CONICAL MAT LODGE.—The conical lodge or tent of poles covered with mats made of sewed tules was the common family house of the Coeur d'Alêne, summer and winter. In summer the lodge was pitched on the surface of the leveled ground. Generally single layers of mats were used. In winter it was pitched over an excavation a few inches to a foot and a half in depth, and the excavated earth banked up around the base. Dry grass, dry pine needles, or pieces of bark [332] were placed around the bottom of the mats to prevent decay. Double [314] and treble layers of mats were used in the wintertime. These lodges varied in diameter from about 5 to upward of 10 meters. It seems that the foundation was almost always made of three poles. I did not hear of any particular method of tying the poles. In all particulars these lodges appear to have been the same as the common mat tent used by the Thompson and all interior Salish tribes. From [592] one to three related families occupied a lodge. Many were occupied by single families.

237 342 SKIN LODGE.—It seems that very long ago no skin lodges of any kind were used; but some of the Flathead, and possibly also Pend d'Oreilles, are said to have used a few made of buffalo and elk hide, as far back as tradition goes. After buffalo hunting was engaged in by the Coeur d'Alêne, tents of buffalo skins, like those used by the Flathead and neighboring Plains tribes, began to supersede all other kinds of lodges, and soon became the only kind used in traveling. When buffalo skins became scarce, light canvas tents were substituted for the skin tents. At the present day these and white men's tents are altogether used in camping. Some of the buffalo- [531] skin tents were ornamented with painted designs.

344 LONG LODGE.—The long communal lodge was also used, especially at gatherings and at summer resorts, where many people congregated temporarily. In fair weather the long lodge used was often a single one-sided lean-to, with the fires built in the open along the front. Sometimes windbreaks of mats or of brush were extended across one or both ends. If the lodge was to be used for a number of weeks, or if the weather was cold, and there was a good supply of mats on hand, another similar lean-to was built facing the first, and the spaces at the ends between the two were filled in, thus making a double lean-to lodge. An exit or doorway was left at each end. [354] The long opening at the top was quite wide and served as an outlet for the smoke.

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for the smoke. Sometimes, if people were camped in a single lean-to and cold windy weather came on, half of the single lean-to was taken down and pitched opposite the other half, and a double lean-to thus made. However, in warm summer weather the airy single lean-to seems to have been the customary type where there was a large crowd. Usually single lean-tos were in a straight line, but sometimes they extended more or less in an arc or half-moon shape. This depended on the length of the lodge and the nature of the ground. Some of them ranged in length from 30 to 50 meters. The construction of these as well as of the double lean-to was the same as among the Thompson,[59] Nez Percé,[60] and neighboring tribes. Construction varied sometimes in details, depending on the care with which the lodge was built, the length of time it was to be occupied, and the number, length, and quality of the poles obtainable. Some double lean-tos were from 18 to 35 meters in length, and, when necessary, accommodated as many people as could lie in them from end to end on both sides—from 75 to 100 or more. The people inhabiting them lived at other times (or when at home) in mat tents and other family lodges. These summer long lodges were not excavated, and usually had only a single thatch or layer of mats, and occasionally not even that. Some of the more rudely built ones were roofed partly with mats; and when these were scarce brush and boughs of trees, pieces of bark, skins, and old blankets were substituted. A large, permanent long lodge of the double lean-to type, constructed with great care, was erected at all the principal villages as a gathering place or general meeting house for the people of the village and as a winter dance house. It was also used for the accommodation of visitors. When not otherwise in use, it served as headquarters for young men engaged in training during the wintertime and was inhabited by them. During most winter nights, singing and dancing could be heard in this lodge; and at frequent intervals most of the people congregated there, especially evenings, to see the young men practicing their songs and medicine dances or playing games. These winter long houses were excavated to a depth of from 30 to 75 centimeters, and were made as snug as possible with double or treble layers of tule mats, and by banking up the earth around them. The mats were arranged horizontally and overlapping, as in all mat lodges. The long aperture in the middle of the roof, which served as smoke hole, was made as narrow as possible consistent with its purpose of serving as a smoke escape. These winter houses were from 5 to 8 meters wide and from 13 to 25 meters

[574] [561] [533] [354]

[59] See *a*, fig. 142, but often or usually all the middle poles *a* were placed outside of the horizontal poles *c*. The top horizontal pole *c* (or ridge pole) was of heavier material and also the outside or corner poles *a*. The support poles *b* were also heavy.

[60] See *b*, p. 196.

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344 long. Six "lengths" (of poles) were considered a large house, and very few were longer than this. A "length" was generally 4 meters or more (about 2 fathoms), but varied a little. Upright poles or posts supported the joinings of the "lengths," and were considered divisions for the fires and families; each "length" forming, as it were, a room on each side. Thus in a large house there were generally six fires placed opposite the middle of each "length." Each fire [354] served two opposite rooms occupied by two families. Occasionally small partitions of mats were attached to the uprights, dividing off the rooms; but few people cared for privacy. Mats were also sometimes arranged inside the house in different ways to prevent or regulate draughts. Some of the largest villages had two or three of these houses, but the Indians claim that none of them were ever used exclusively as ordinary dwellings. At some of the old village sites near Coeur d'Alêne Lake there are reported to be marks of the sites of several of these houses, with cottonwood and other trees almost a meter thick growing in the excavations. In conjunction with all, or most of them, are circular depressions marking the sites of conical lodges, which, to all appearances, were in use at the same [622] time as the long lodges, large trees growing in them also.[61] According to some informants, the village "long house" was under the supervision of the village chief. When not in use, the mats used as covering were taken off and placed in a cache until the following winter, or [423] taken by the people if required; for it seems that in some cases the mats were supplied by the several families, and were their property. [358] Young men, and sometimes others, kept the house clean when in use, and gathered most of the firewood required.

[476] When a long house was built, the poles were cut and hauled and the excavation dug by all the people of the place at the request of the chief or elders. However, there were no very strict rules regarding the management of the work and the upkeep of the house. All this was considered a community matter and a public duty. As a rule, the orders or advice of the chief or elders were taken, and all the people assisted more or less, according to their ability or inclination. All mat lodges, especially if in windy places, were braced by poles laid vertically against the outside here and there. The butt ends of some of the poles were sharpened so as to catch in the ground; but where stones were handy a fairly heavy stone was placed against the butt of each pole, as among the Thompson and other tribes. Some people used mats inside the lodges around the heads of their beds. [354] The mats were tied to the poles and were intended for protection against draught at the base of the lodge, and also, it seems, as conductors of the draught toward the smoke hole, thus helping to draw

[61] See b, p. 180.

the smoke out. Screens for these purposes were also used in skin tents.[62]

62. C.P. 104, where back walls are mentioned serving the same purpose.

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the smoke out. Screens for these purposes were also used in skin tents.[62] 000

BARK LODGE.—Cedar-bark lodges were used at all seasons of the year in places where good bark abounded. Both dry and green cedar bark was used. These lodges varied in size and accommodated from one to four families. They were short and oblong, constructed like the similar lodges of the Thompson Indians, covered with mats, bark, or brush.[63] When large, the horizontal side poles[64] were further supported in the middle by an additional set of cross poles[65] and two fires were used instead of one; or, as was more generally the case, one, two, or several upright poles[66] were placed at equal distances apart, or, where required, between the gable cross poles,[67] to hold up the ridge poles.[68] At the same time the upper ends of other poles were placed underneath the horizontal side poles, as in some lodges of the Thompson.[69] In some of these lodges the gables slanted inward, as was common in Thompson lodges.[70] The bark is said to have been laid on the poles up and down, overlapping sidewise; or, as was much more generally the case, the strips were placed close together side by side and another strip was laid above over each seam. The corners of the lodge were often rounded, so that the gable ends were semicircular. The entrance was through one of the gable ends, and in large lodges sometimes there was an entrance at each gable end. In small lodges the strips of bark were rarely placed horizontally, overlapping like mats, as was common in some tribes, but this arrangement required longer strips of bark and more poles—a number of poles slanting inward being required to lay against the outside of the horizontal poles and as many again on the outside of the bark to keep it in position and prevent it from curling. This arrangement, therefore, was not favored because of the additional labor and weight. Only rarely in a very few places (when deemed necessary) was any of the bark stitched or fastened together or to the poles in any way by withes to hold it in position. The bark was cut in lengths equal to the height of the lodge and of as great width as the diameter of the tree allowed. These strips, when placed on the lodge with other strips over the seams, and a pole resting against the middle of the joint (on the outside) remained in place without any kind of fastening. The upper and lower full-width strips of bark were equivalent to a double thatch; and when winter weather set in all cracks and knot holes were chinked and covered and the house made quite snug. Bark was put with the outer side out. Some tribes used it the opposite way. Usually there was only a single central fire in these lodges. [354]

In the summertime bark shelters of the single lean-to type were used by small parties when in good bark country. They answered as

[62] c, p. 106, where back walls are mentioned serving the same purposes.
[63] a, fig. 137. [64] a, fig. 137 a. [65] a, fig. 137 a. [66] a, fig. 142 a.
[67] a, fig. 137 b. [68] a, fig. 142 b. [69] a, fig. 142. [70] a, fig. 138.

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shades against the sun as well as shelters from rain and wind. Occasionally single families used small bark lodges open on one side with the fire outside the entrance. The bark covering on these was often placed horizontally, but this kind of lodge was not much used. It is doubtful whether any tents or completely circular lodges of bark were made, although some tribes, as the Lake, used them.

[484] BRUSH LODGES.—Temporary brush lodges of poles and branches of coniferous trees, chiefly fir and balsam, were used by hunting parties and by people traveling in the mountains. Most of them were slightly oblong, almost like the bark lodges. A few were conical. On hunting grounds where good bark abounded, bark lodges were always used as hunting lodges. The bark was renewed as required. Families traveling short distances in the summer erected simple shades or shelters of two or three mats arranged most conveniently. If they had no mats they used simple shelters of brush or bark or slept in the open under large trees.

343 WOMEN'S AND GIRLS' LODGES.—Women's lodges, used by women during their isolation periods, and lodges of adolescent maidens, were chiefly small tents or conical lodges placed at some distance from other dwellings and covered with mats, bark, brush, or old skins. Sometimes in the summer women used a mere shelter or shade of mats or bark.

332 342 UNDERGROUND AND OTHER LODGES.—No semi-subterranean earth-covered lodges, like those of the Thompson, Columbia, and other tribes, were used. These lodges are said to have been made only by the western tribes along Columbia River. Underground sudatory lodges for young men, and underground menstrual lodges for women, such as were used by the Nez Percé,[71] were not in use. Lodges with square framework and also those of circular shape with square smoke hole were never used.

127 314 343 SWEAT HOUSES.—Sweat houses were of the common dome-shaped type, with a framework of bent willows, such as those used by all the plateau tribes. A hole was dug to one side of the entrance to hold the stones.[72] The covering was of bark or grass, over which was laid sod or earth to the depth of from 5 to 12 cm. Temporary sweat houses had the sticks farther apart, and were covered when in use with robes, skins, or closely woven pliable mats in one or two layers. After the introduction of canvas and woolen blankets very few earth-covered sweat houses were made, blankets or tents being used as covering whenever required. The floor of the sweat houses was covered with soft brush or with grass. Most of them were small, and could accommodate only one or two persons. A very few were made large enough for five or six people.

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[71] *b*, p. 198. [72] *a*, pl. 17, figs. 2 and 3.

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SCAFFOLDS.—Scaffolds of poles were erected near all the more permanent lodges for the storing of saddles, skins, and other goods, to keep them out of the way of dogs. Anything of value was covered with mats, which were often fastened down as a protection against the wind. Spare baskets, mats, poles, and frames for stretching skins were also often placed on these scaffolds. Pole scaffolds for drying berries and meat were used at the fall berrying and hunting camps. They were like those found among the Thompson and other tribes. 251 343 417 [251]

CACHES AND CELLARS.—The common cache was a circular pit dug in dry ground where the drainage was good. It was the same as that used by the Thompson and other tribes. Dried fish, dried meat, roots, and other kinds of food were stored in these. Mats, camping outfit, skins, and sometimes food were cached on small platforms built in the branches of large trees or suspended from large lower limbs, to be out of the way of rats and mice. Box caches made of poles or of bark, erected in trees or on posts or on platforms, were not used by the tribe. The Coeur d'Alêne claim that box caches were used only by neighboring tribes in places where snakes were abundant. Poisonous snakes were not found in any part of their country. 251 322 343 [34]

HOUSE FURNISHINGS AND UTENSILS.—House furnishings, as among other interior tribes, were very simple. The parts of the lodge where people sat and slept were covered with "bed" or "floor" mats of rushes.—(See p. 47.) Some other coarser, squarer mats were used to some extent as seats and food was placed on them, preparatory to cooking. Often a layer of dry pine needles, or dry grass, or fine boughs of fir, balsam, hemlock, or cedar, laid regularly, all the butts one way, was spread all over the floor of the lodge. If these materials were scarce they were spread where the people slept and the bed mats were laid on top. No stools or benches were used. Often blocks of wood, pieces of tree trunks or large branches, and slabs of bark were used as seats at open fires outside of lodges in the mountains or in the woods. No special back rests were made. People lounged on the beds, using as back rests the rolled-up bedding, rolls of skins, bundles of any kind, full bags or large stiff baskets placed mouth down. Sometimes short pieces of plank, or slabs of stiff bark placed on edge and properly supported, were used as temporary back rests. Beds were made next to the walls of the house. The sleepers had, as a rule, their heads toward the wall and their feet toward the fire. If the lodge was very narrow beds were made sidewise along the fire. Some people preferred this way when there was plenty of room. Beds were made of skins spread over mats and grass or brush, or sometimes of mats alone, or of skins alone spread over these materials. Skins of buffalo, bear, goat, and elk with the hair on were much used as bedding; also skins of deer, sheep, and old robes of any kind. For 285 314 352 [513] [237]

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[237] bed coverings robes were used; possibly those of buffalo and elk were
285 most common. Pillows generally consisted of bunches of dry grass
314 tied loosely and covered with skin, also folded skins, leather, robes,
352 and pieces of robes, or rolls of matting. Often the head of the bed was simply raised by heaping up grass or brush under the bedding. Sacks of clothes and other soft materials were also used for this purpose. No pillows of bulrush down were used, and very few of hair
356 or feathers. The spaces next to the door of the lodge were used for keeping the cooking utensils and for storage. Some kinds of food stored in sacks and baskets, dressed hide, and many other things were placed out of the way in the spaces between the beds and the base of the lodge walls. As a rule, dressed skins, clothes, valuables, and odds and ends were placed near the head or side of the bed. Some men kept their medicine bags at the head of the bed or hidden under the pillow. Work bags, quivers, and clothes were hung up near the beds or in convenient places. For this purpose cords and light poles were often attached to the poles of the lodge. Moccasins were hung on these or put under the foot of the bed. In some lodges small shelves, consisting of racks of light poles, were tied to the poles. Meat and
[251] other foods were dried and stored on them. Sometimes a framework for smoking meat and fish and for drying clothing extended across the lodge above the fire. Water, cooking utensils, and the larger tools were kept just inside the door.

The various kinds of bags and baskets used for storage and many of the tools have already been described. Circular baskets were
252 used as kettles for boiling food. Meat and other foods were roasted
285 on sticks before the fire or baked in hot ashes. Small bowls hollowed
314 out of knots of trees and others made of bark and basketry were
415 only occasionally used. Probably some bark cups were used, but no wooden dishes, or wooden kettles and cups. Occasionally the
484 cylindrical bark baskets (see p. 52) were used as food bowls, but their proper use was to catch fat drippings before the fire and as storage vessels for rendered fat and marrow. Food was served on mats or eaten out of basket kettles. Parties on short hunting and traveling trips, having no mats and baskets with them, spread food on twigs and the small ends of branches heaped together. They also did boiling in paunches; but as a rule meat was roasted by them on sticks before the fire. They carried no bedding, and slept wrapped in their robes on a couch of fir boughs or similar material.

[237] Some small bowls were made of mountain ram's horn. Spoons and ladles were of horn and wood. The largest ones were all of mountain ram's horn. Smaller ones were made of goat horn or buffalo horn. A few may have been made of ewe horn. Large and small wooden spoons were used, and most of them were made of balsam poplar wood (*Populus balsamifera*). Spoons made from the

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skullcaps of deer and possibly those of other animals were fairly common. Tongs and stirrers were made of wood and were similar to those of the Thompson.[73] The handles were sometimes painted.

Fire was made with the common hand drill, like that of the Thompson and other tribes. The hearth stick was of poplar, willow, or various other kinds of wood. The top stick was generally made of cedar. It seems that the two sticks were not called "man" and "woman," as among the Thompson and many other tribes.

Tinder consisted of very dry cedar bark shredded and teased very fine. It was carried in a bag made for the purpose, and in wet or damp weather was worn underneath the arm close to or within the armpit. In places where cedar bark was scarce, bark of other trees, dry grass, and other materials were used. In permanent camps fires were banked, or otherwise attended to, and never allowed to go out entirely. Fire was carried from one place to another by means of cedar-bark slow matches like those of the Thompson.[74]

IV. CLOTHING AND ORNAMENTS

Clothing was made of skins of deer, elk, antelope, and other animals, with or without hair. It was of the same general type as obtained among other interior Salishan tribes. The men wore moccasins, long leggings, belt, breechclout, shirt, and robe; and the women, moccasins, short leggings, long dress, and robe. In warm weather lighter robes were used. Some people used none at all except for sleeping. Often leggings or shirts, or both, were discarded by the men. On warm days some men wore only moccasins, breechclout, and headband. Many had the uncovered parts of the body painted, but the paint was always washed off every day. In the evening, if chilly, people put on a robe. When the people were traveling on foot the robe was carried or worn; when mounted, it was placed on the saddle; when hunting, unless the weather was very cold, it was left in camp.

ROBES.—Robes were tanned quite soft, and consisted chiefly of the skins of elk, deer, fawn, buffalo, marmot, ground squirrel, beaver, and sometimes coyote, lynx, and other animals. The skins were sewed together with sinew or bark thread, and occasionally were fringed along all the seams. Fringes consisted chiefly of leather cut into fine strings, and of narrow strips of animal skins with the hair on. There were several methods of fringing and ornamenting robes, according to the kinds of skin from which they were made. Ground-squirrel robes consisted sometimes of as many as 80 skins sewed together. Deerskin robes usually consisted of two skins, as among the Thompson; and these and elk-skin robes sometimes had stripes shorn into the hair for ornamentation.[75] Elk and buffalo robes often

[73] a, figs. 159, 160. [74] a, fig. 161. [75] a, pl. 18.

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281 294 consisted of single skins, but some were of two pieces. Many buffalo robes consisted of the skin of a year-old buffalo entire; while others, made from skins of larger animals, had the back cut out, because it is too thick to be rendered pliable. The sides were sewed together, making a two-piece robe. All these robes were dressed in the hair. [531] All were worn hair side out, excepting some of those with painted designs on the inside, which were occasionally worn inside out for [177] show. Some robes had crosswise bands of beaded or quilled designs. Some of these seem to have been similar to the central bands used on robes by the Blackfeet [76] and may have been copied from eastern tribes; but others, it seems, were of native invention, several bands being used on the same robe. Robes woven of narrow twisted strips [286] of muskrat skins were quite common long ago. It seems that they were woven on a rigid loom of four poles; and the weave, as far as I could learn, was the same as that of some Thompson robes woven of strips of rabbit skins.[77] This was the only kind of woven robe used. Neither rabbit skins nor goat's wool were used for robes. Woven goat's-wool robes were known to be made by tribes living west in the Cascade Mountains, but not elsewhere. Some large robes (the size of ordinary robes) and some small robes (the size of large cloaks) were made of hide. They were usually painted with designs on one side, and sometimes fringed and ornamented with pendants. They were used chiefly in the summertime, and appear to have resembled similar robes used by the Thompson.[78] Some buffalo robes, most of them procured in trade, were used long before the advent of the horse; but after the tribe became regular buffalo hunters, buffalo robes became very cheap and common, and supplanted nearly all other kinds of robes.

MEN'S CLOTHES. *Shirts.*—Men's shirts were often short, reaching to the hips or a little below. Usually the sleeve parts reached to the elbow. A common kind of shirt was similar to a shirt used by the Thompson Indians.[79] It consisted of a single buckskin folded double, and a piece cut out for the head to pass through. It was sewed up the sides and under the arms or simply at the sides. Some had only stitches here and there under the arms, and others were laced with a great many thongs along both sides and under the arms. The thongs took the place of fringes. The sewed shirts usually had long cut fringes at the sides, and a few very long strings of fringes near the lower parts of the arms. These shirts were ornamented in several ways, but probably the most common ornamentation was the addition of another piece of skin, which passed over the shoulders and hung down in the shape of a triangle at the front and back. This piece of skin was stitched to the shoulders of the shirt here and there with thongs. It seems to have been in imitation of a collar

[76] *c*, p. 123 and fig. 74. [77] *a*, fig. 131 *g*. [78] *a*, fig. 301. [79] *a*, fig. 163.

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or small poncho, and, if not embroidered, was pinked, punctured, and painted with red dots. Long pendants of skin were often attached to the pointed ends and to the edges of the collar piece, both front and back; and similar pendants were sometimes included here and there with the cut fringes at the sides and arms, and occasionally some were attached to the body of the shirt as well. These pendants were usually pinked, punctured, and painted with red dots.

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Another common shirt was made of two doeskins sewed together heads up. The head and neck skins were cut off, and this part was left open to allow the head to pass through. The sides were sewed up, and also the parts of the skins covering the arms and shoulders. The part underneath the arms was often only stitched with thongs here and there. This shirt was usually a little longer than the single-skin shirt, but appeared of about the same length, for the bottom part was cut in a long fringe. As all the seams were also fringed, there was fringing on the shirt all around—bottom, sides, shoulders, over and under the arms, and sometimes even around the neck as well. Frequently bands of quillwork followed the borders of all the seams excepting under the arm. Occasionally other bands of quillwork, in the form of stripes and triangles, were embroidered on the breast and upper part of the back, forming a triangular field, point down, similar to the corresponding fields in the clothing of the Plains Indians.[88]

A third kind of shirt, also common, was made of two skins, like the last; but it had no fringing along the seams, excepting sometimes at the sides. Occasionally also the bottom and the lower ends of the sleeves were cut in a fringe or pinked. The shirt was open under the arms, or merely stitched here and there. If stitched, the skin was sometimes fringed. A wide band of quillwork followed the seam of the skins over the shoulders, from the neck down to the ends of the sleeves, over shoulders and arms. For ornamentation a wide band of quilled skin passed at right angles over each shoulder and hung down in front and at the back to about the waist. Often these bands were stitched or sewed to the shirt, usually at the shoulders, but the ends hung loose. As in most shirts, large or small triangular areas (apex down) on the breast and back of the neck were worked with quills or otherwise embroidered. When there was no ornamentation at the back of the neck a long piece of embroidered skin similar to the front bands was sometimes attached there. It hung down the middle of the back to the lower border of the shirt.

Other similar shirts had quilled or beaded bands, which crossed the shoulders or connected with the shoulder bands, sewed down to the shirt their full length. The deer's tail was sometimes left on the shirt behind. Probably these shirts were cut as described by Wissler,

[88] *d*, pp. 47, 48, figs. 1, 2.

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281* 294 and the sewed-down bands covered the seams, but I did not obtain exact information on this point.

Scalp shirts ornamented with fringes of hair were also in common use. Sometimes the bodies of these were painted in two or three colors arranged in fields. For instance, the upper part of the shirt, including the sleeves, might be red, and the lower part yellow. Yellow, red, brown, blue, black, and green colors were used. Sometimes, instead of hair or scalp locks, ermine skins were used as fringes. The plan of decoration was the same as in the style just described. In some tribes the hair of slaves was used for making fringes on shirts, but it is not certain that the Coeur d'Alêne did so.

Some shirts of light-weight skin, used in the summertime, were covered with small punctures, painted with dots, and ornamented with painted or dyed fringes in the style of the type first described.

Some entirely sleeveless shirts of buffalo or other skins, dressed with or without hair, were in use. They reached to the hips and were laced at the sides. They were made of a single piece of skin folded over, with a slit cut for the head to pass through, like a poncho. Some were fringed at the sides.[82]

A few sleeveless shirts were also made of two skins of coyote or other small animals. The head part adjoined the neck. The tail remained attached and hung down in front and on the back. The skins were joined by pieces of skin at the shoulders and sides. They were laced or tied at the sides.[83]

Similar shirts were made of two pieces of skin of large animals in the hair.[84]

A fairly common shirt was made of buffalo-calf skin dressed in the hair. Most of these had long sleeves. Long ago only a few shirts had full-length closed sleeves, made of separate skins, and sewed to the body at the shoulders. A few were sewed to the body of the shirt at the el[illegible], the lower part of the sleeve was sewed up to the elbow. The upper arm was formed by part of the skin of which the shirt was cut, as in the specimens previously described, and was open or merely laced.

Most shirts opened only at the neck, where there was an opening left for the head, or a slit cut in the skin to allow the head to pass through. The opening was closed by pulling a lacing or with tie strings on each side of the neck, as in women's dresses. Some shirts had a piece of skin cut away to allow the head to pass through. This usually made the neck of the shirt lower both at the back and front, or sometimes only in front, according to the way the hole was cut.

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[82] See *a*, fig. 162, but without collar.

[83] Thompson specimen, Ottawa, VI, M. 400, and Thompson photograph, Ottawa, No. 30985.

[84] Thompson specimen, Ottawa, VI, M. 398.

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Few shirts had slits in the front; the slits were always short. No collars or cuffs were sewed to shirts. No coats, jumpers, or vests were used long ago; they came into vogue after the arrival of the fur traders.

Neck wraps, belts.—Many men, especially in winter, wore small ponchos over their shirts. Usually they consisted of single skins of wolf, coyote, or otter. The head was passed through a slit at about the middle of the skin. The tail hung down the back and the head skin hung over the breast.[56] Sometimes pendants were attached to the head, tail, and sides of the skin. Some consisted of two skins, or parts of two skins, sewed together so that a tail hung down in front and behind, or more rarely at the sides.[58] Neck wraps of long pieces of fur doubled over and sewed together were in use.[57] They were fastened with tie strings at the throat and were used by both sexes. Armlets of skin ornamented with quillwork and feathers were used by some men. Belts made of leather were used to hold up the leggings. Some belts were worn outside the shirt and others inside. Many wide embroidered belts were used, some of them in addition to the belt for holding up the leggings. They were worn outside the shirt. Some belts were made of skin dressed in the hair and ornamented with pendent eagle feathers and other decorations.

Leggings.—Men's leggings were of skin, and reached to the thighs. They were fastened to the belt with tie strings, or with loops for the belt to pass through. Some were made rather tight fitting and others loose. All were fringed along the outer seams. The fringes of some increased in length below the knee. Some leggings were made wider below the knee, and others narrower near the ankle. Most of them, however, were about of an even width throughout. Many leggings had bands of beadwork or quillwork bordering the fringes. When cloth leggings came into use the fringes could not be cut, and extended as double flaps along the outside of the legs. Skin leggings also sometimes had uncut flaps embroidered with beads or quills, or painted. Garters were much used, and generally passed through slits in the outside of the leggings, so that they could be tightened without disturbing the fringes. No trousers were used long ago.

Breechclouts and aprons.—Breechclouts were seldom sewed. Most of them consisted of a loose strip of soft skin cut square at each end, and passed between the thighs under the belt. The ends (sometimes short and sometimes long) hung down over the belt in front and behind. Some of the same shape had the front and back flaps stitched down to the centerpiece, so as to make a place for the belt to pass through like a draw string. Some breechclouts had the ends

[56] *a*, pl. 18.
[58] *b*, p. 217 otter-skin collars.
[57] Thompson specimen, Peabody Museum, No. 275.

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281* 294 cut in fringes. In olden times some of the old men wore simple aprons of buffalo skin. They were oblong in shape, and fastened to a belt, or tied with strings around the waist. Some were double, one piece hanging in front and another behind. Another kind of apron used by old men consisted of two wolf skins. Most of the sides of the skins were cut off, leaving the backs, heads, and tails. These were sewed, heads up to a belt tied in front. The eyeholes were painted red and the tails hung down outside of each leg, almost reaching the ground. There was sometimes fringing in the spaces between the skins.

WOMEN'S CLOTHES. *Dresses.*—The common woman's dress of the Coeur d'Alêne seems to have been exactly like that described by Spinden for the Nez Percé.[a] About three entire large deerskins were required; two formed the body of the dress, the other being used for filling, to make the skirt even at the bottom, and to increase the flare and length, if necessary. The upper parts of the skins were folded down on the outside of the dress, forming a kind of false yoke at back and front. They were sewed to the body of the dress throughout, or stitched here and there with thongs. Pendants and tassels were often attached to the edges of the fold. The hair of the tailpiece was clipped in lines, and the end of the tail generally, but not always, cut off. Usually the sleeve parts were left open underneath, but sometimes they were stitched or tied here and there with thongs. Generally three rows of inserted fringe or thongs extended around the skirt below the waist. Single rows were also placed on the back and front of the dress below the yoke, but only rarely. Beads and shells of various kinds were sometimes strung on these thongs. Often all or the lower part of the yoke piece was beaded or quilled in lines following the contour of the edge of the yoke, or the dress itself was beaded immediately below the yoke. Some women's dresses had no folded piece or false yoke, and therefore no tailpiece; but imitations of the yoke and tailpiece were made in beading. Almost all dresses had fringes along the sides, bottom, and ends of the arms. Most dresses reached to the ankles, but some to about halfway between the knees and ankles. The sleeve parts of nearly all reached to the elbow, and occasionally almost to the wrist. Dresses were sometimes quilled or beaded with bands bordering the seams and fringes, and often with one or two additional bands or lines around the skirt near the bottom. Some had several lines of quillwork across the breast and back of the body and many had long fringes following the edge of the yoke.

Another kind of woman's dress was also of three skins; but in this case two skins formed the skirt, the third one being folded and sewed across the tops of the other two skins. A slit was cut in the

[a] See *b*, pp. 219, 220; also *d*, fig. 18, Yakima.

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middle for the head to pass through. This kind had draw strings which pulled the dress tight around the neck;[89] or the corners of the opening were tied together with strings, as in most dresses. These dresses were also ornamented with fringes, quilled lines, and rows of thongs. Horizontal lines and triangular and semicircular pieces of embroidery were made on the yoke or upper skin. This kind of dress had fringes like others, and some dresses were painted.

A common dress used in the winter was also of three pieces. The upper part was made of a year-old deerskin dressed in the hair; and the skirt of two pieces of dressed skin joined to the body of the dress at the waist and to each other at the sides. It was fringed like all other dresses and was worn hair side out. A few had two pieces in front, the upper part with the hair, and the back of a single piece of dressed deerskin, with or without hair. Sometimes the back was a duplicate of the front.

Almost all women's dresses were made of dressed skins of deer, elk, and antelope.

Many women wore belts over their dresses. Some of these were richly quilled. Many wore small paint pouches attached to the belt.[90] These generally were quilled on the outside and had a fringe at the bottom. Other kinds of light bags were also sometimes attached to the belt or sewed to the skirt of the dress.[91] Some served the purpose of pockets.

Bodices.—It seems that no bodices,[92] or short skirts with long fringes, were used by women. These were only used by tribes along Columbia River, especially near The Dalles. It is said, however, that long ago some old women of poor families, who had not enough skin to make dresses, wore aprons of skin with long fringes. These were tied around the waist. Over this they wore only a robe. This may have been the same as the bodice used along Columbia River, or it may have been somewhat different.

Leggings.—All women wore leather leggings. They reached to the knee and were fringed along the outer sides. A few extended a little above the knee. Some leggings were closed and had to be pulled up over the feet. They were fastened below the knee with garters or with a draw string. Others were open on the outside of the leg and were fastened with tie strings. Many had beaded designs, especially on the lower part; others had cross fringes, one above the other, for ornament.[93]

[89] See Thompson specimen, Ottawa photographs Nos. 35409, 35408.
[90] See Ottawa Mus., No. VI, M. 386.
[91] See Thompson specimens with small bags sewed to the dress. Peabody Mus., 316, 341, 347; and Ottawa photographs, 27093, 27075.
[92] See Thompson, *a*, fig. 185; and Ottawa Mus., No. 139.
[93] See Thompson specimen with cross fringes, Peabody Mus. No. 351.

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CHILDREN'S CLOTHES.—Children generally went bareheaded in good weather and also often barefooted except when traveling. Some wore long skirts and dresses without leggings, and others small robes. Leggings were used by some in conjunction with aprons or with breechclouts. Many boys went almost nude in warm weather. Ponchos of spotted fawn skin were much used by boys. They were worn loose or confined with a belt around the waist. Sleeveless poncho shirts of skins dressed in the hair, like some used by men, and tied or laced at the sides, were also in use. Usually they consisted of single skins or parts of larger skins. A common dress of girls consisted of two fawn skins sewed together. Some were sewed only on the shoulders and laced or stitched here and there at the sides. They were worn with the hair side out. All children's clothes were dressed quite soft. Lads and young women dressed almost like adults.

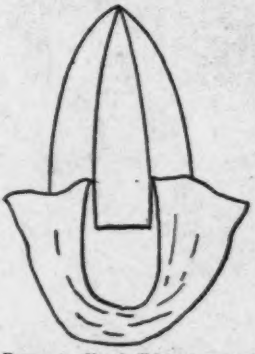

FIGURE 6.—Sketch illustrating cut of moccasin

MOCCASINS.—Moccasins were generally made of dressed buckskin and were of five main kinds:

1. A single-piece moccasin, with seam around the outside of the foot. This style was common to all the interior Salishan tribes, to the Nez Percé, and to some other tribes.[94]

2. A two-piece moccasin, with short tongue, seam down the front of the foot, and a short crosscut at the toe. This style is used by some of the interior Salishan and many Athapascan tribes, but among the latter the cross seam at the toe is generally longer than among the Salish.[95]

3 *a*. A two-piece moccasin like No. 2, with short tongue, and a seam down the front of the foot from tongue to toe. The seam ends in a small gathering at the toe and also at the bottom of the heel, so there is no trailer. This kind was also used by the Thompson.[96]

3 *b*. A moccasin (which seems to have been often called by the same name as the last) differing from 3 *a* in the form of the tongue, which consists of a long triangular piece placed in the middle and ending in a sharp point at the toe.[97] It was not very common. (Fig. 6.)

4. A two-piece moccasin with long tongue and round toe, like some eastern moccasins.[98]

5. A two-piece moccasin, the sole being a separate piece, like many moccasins used by Plains tribes.[99]

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[94] See Thompson Indians, *a*, fig. 169; Nez Percé; *b*, pp. 216, 217; *c*, fig. 78.
[95] See Thompson Indians, *a*, fig. 171.
[96] *a*, fig. 172.
[97] Also *c*, fig. 88.
[98] See Thompson Indians, fig. 170.
[99] See *c*, fig. 79.

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Types Nos. 1, 2, and 3 are said to have been the only kinds used long ago, and of these probably No. 1 was the most common. No. 5 came into use after the introduction of the horse, and was probably copied from styles of moccasins used by tribes farther east. No. 4 came in at a later date with the fur traders and was less used than any of the other kinds. The Coeur d'Alêne named it "white man's moccasin" and "Chippewa moccasin." Most moccasins had trailers of various styles. All moccasins had uppers or gaiters of skin, folded around the ankle and tied with the ends of the moccasin strings. Both sexes wore the same styles. Long ago most of the moccasins were devoid of ornamentation, but later on some were painted or embroidered, especially on the tongue; others were embroidered with quills or beads over the entire front and on the sides as well. Summer moccasins were made to fit the foot much more snugly than winter moccasins. Some winter moccasins were made of skin of buffalo, deer, and elk, with the hair inside. They were of the same cuts as others. In early times board lasts similar to those used by the Shuswap were in common use.

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Socks.—No woven socks or inside shoes of cedar, sage, or any other bark were made. Sage does not grow in the Coeur d'Alêne country. In wintertime pieces of dressed deerskin or buffalo skin, with the hair on, were wrapped around the foot or roughly shaped to the foot by sewing up the front, the heel part being left open. Usually they were long enough to reach up over the back of the heel. Otherwise dry grass was used inside of moccasins. In summer no filling of the moccasin was used.

[314]

Mittens.—No gloves were made long ago, but mittens made of various kinds of skin dressed in the hair were commonly used in cold weather, worn hair side out. Some were short, but most of them were long. Many were made of coyote skin. Almost a whole skin was used for each long mitten, as they reached almost to the shoulders, and were fastened with a string around the neck. Long mittens of coyote and lynx skins were considered the warmest to wear when paddling.

Men's Caps and Headbands.—In cold weather men generally wore round, rather high caps of fisher, fox, coyote, and other furs. The tail of the animal hung down behind. Some were made of cased skins, the hair being both outside and in. In mild weather headbands of various kinds were worn. Feather headdresses were used only at gatherings, dances, when going buffalo hunting, and on war expeditions, and were seldom or never worn when traveling in the woods or when hunting. A great many different kinds of headbands set with feathers were in use. For these the tail feathers of the golden eagle were most frequently used; but tail feathers of other

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237 292 301 eagles and of hawks and occasionally of flickers and other birds were fairly common. The headband itself generally consisted of a wide band of skin, often embroidered with designs in quill and bead work. Pendants of beaded strings, feathers, animals' tails, ermine skins, and twisted strips of otter and other fur-bearing animals were attached to the sides, and sometimes also to the backs, of many kinds of headbands. Some of the most common styles of headdresses were as follows:

1. Headband with a single eagle feather erect at the back.

2. Headband with two eagle feathers erect at the back.

3. Headband with a single eagle feather or two hawk's feathers erect at each side. This was considered a hunter's style, as among the Thompson.[100]

4. Headband with a single eagle feather erect in front.

5. Headband with two eagle feathers erect in front.

6. Headband with two eagle feathers in front slanting away from each other, or rarely having their butts crossed.[101] This was a shaman's style among the Thompson, but it seems it was not particularly so considered by the Coeur d'Alêne.

7. Headband set with eagle, hawk, or other feathers all round. The feathers were placed erect in some and slanting slightly backward in others. Each was attached independently and some distance from the next one.

8. Headband set with eagle feathers close together all round. They were placed erect and, like No. 7, attached separately. Sometimes they were made to slant slightly outward by use of a light hoop. Generally from 20 to 30 feathers were used. This style was called a "chief's bonnet" by many of the Thompson.[102]

9. Headband set with eagle feathers all round, erect, and so close together that they overlap. The butts only were attached to the lower part of the headband individually; the upper parts of the feathers were connected with a string so as to form a crown. This was the war bonnet or common headdress of the plains. It was claimed to be the best for windy weather and for riding. It became the common headdress after the advent of the horse, superseding entirely many of the others.

10. A feathered headband with streamers or feather "tails." The "tails" with feathers set horizontally were used only with No. 9. Those with pendent feathers, like a Thompson style,[103] were used with No. 8 and others. The tails were easily detachable, and in many cases merely an adjunct to the bonnet.

11. An eagle feather headband or bonnet with ermine skins pendent close together all round the sides and back. Ermine-skin ornamentation of this kind was used with bonnets like Nos. 6, 7, 8,

[100] *a*, fig. 180.
[101] See Thompson, *a*, fig. 183, and Field Mus., 111767.
[102] Peabody Museum, No. 272.
[103] *a*, fig. 182.

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and 9. Usually with the last named the ermine was put only at the sides.

12. A headband of twisted otter fur, about 2 inches wide, and often provided with from two to four long "tails" of the same animal.

Headbands like Nos. 1, 2, 4, and 5 very likely had some special significance, and probably were not used by everybody, but I did not clear up this point.

It seems that the headdress of the plains type became common after the Coeur d'Alêne became buffalo hunters. It appears to have been first copied from the Flathead tribes. Later some alterations of details took place from time to time through the influence of one tribe on another. In later days the Crow style was thought to be the handsomest and best, and all the tribes copied it. In still later days the Sioux style came into vogue, and many men of all the buffalo-hunting tribes copied it. It seems that the "tails" to bonnets with feathers laid horizontally (in pieces of skin or cloth) sticking out behind, or double, the feathers in the latter case sticking out to both sides, were adopted from eastern tribes. The thick ends of the quills were held in place by a thong which was passed up and down crosswise through a long piece of hide, so that a short stitch held down the butt end of the quill. A thin thread was also passed through the quills and they were often sewed down to the margin of the strip of skin. The feathers were attached either to one side or to both sides. "Tails" like these were generally used only on dress occasions and in dances.

Headdresses of animals' skins set with horns were common. Buffalo, antelope, 2-year-old buck deer, mountain ewe, etc., were used. The tips of the horns were sometimes pierced, and small tufts of hair of natural color or dyed were attached to them.[184] In later days red cloth, colored yarn, and ribbon were sometimes used. The sides of these headdresses, and sometimes also the backs, were set with fringes or pendants of skin, hair, strips of fur, feathers, or ermine skins. The last named were most frequently used, the entire skins being attached. Sometimes only the backs with the heads and tails were used, and sometimes the skins were twisted into strings. The long, twisted strips of otter, fisher, or other fur attached to some were wrapped here and there with fur of a different color, or with beaded strings, hair tassels, or feathers. Headdresses made of head skins of buffalo or grizzly bear were also used. The eyeholes were sometimes painted red or had a large bead set in each. Some headbands or caps made of the head skins of black-tailed deer, mule deer, white-tailed deer, and elk, were used by hunters. They retained the ears, which stood erect. Other caps were made of head skins of animals like coyote or wolf.[185] The animal's tail was some-

[184] See Thompson specimen, Field Museum, 111956.
[185] See Thompson, *a*, fig. 178.

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237 times attached behind. Small feathers in their natural color or dyed
292 and small tufts of hair were often wrapped around the small ends of
301 large feathers used in headdresses. Colored feathers were also attached to the ends of strings and fringes of skin.

A few headbands of rawhide, made like the brim of a cowboy's hat and painted with designs, were sometimes used as eye shades in sunny weather.[106] Another kind of headband fairly common was made of parts of a buffalo hide having stiff hair, and other similar ones were made of the skin of a horse's tail split lengthwise, and the hair clipped to within about 10 centimeters of the skin. In these headbands the stiff hair stuck out all around the head, and acted as an eye shade, although they were not always specially used as such.

Some boy's caps and headbands were ornamented with the tails of hawks, flickers, grouse, etc., spread out like a fan, and attached to the front or to both the front and back of the cap.

294 WOMEN'S CAPS.—Headbands of skin embroidered with quills, beads, or shells were used by some young women; but most women, when fully dressed, wore caps. It seems that the kind in most frequent use was the basket cap, common also to the Nez Percé [107]
285 and other tribes. It was fez-shaped, and ornamented at the crown
294 with a small fringe of loose strings (or sometimes loops) of skin on which were often strung beads and shells. The weave is said to have been exactly the same as that employed by the Nez Percé [108] and other neighboring Shahaptian and Salishan tribes. Among the Coeur d'Alêne they were made of fine twine of Indian hemp which was covered on the outside of the cap with grass (probably *Xerophyllum tenax*) excepting generally the crown or the middle of the crown. In most cases grass in its natural yellowish-white color formed the background for the designs, which were made of dyed grass, yellow and green being the colors most used. (See p. 55.) Sometimes designs were made entirely in natural colors. When put on the cap, as a rule the white stems were used as the field color, green ones for the designs, and yellow ones as borders to the designs.[109] In later days colored yarn, respun from shredded woolen blankets, was often substituted for the native materials.

281 Skin caps were also used by some women. They were all more or
294 less conical or pointed at the top; but some were rounded and low, somewhat like skullcaps. Some were ornamented with fringes, and many had a fringe or tassel at the crown, like the basket caps. Beads and shells were sometimes strung on the tassel. Nearly all skin caps were further ornamented with beaded or quilled lines and zigzags. Zigzag designs were also common on basket caps. The skin caps

[106] See Nez Percé, *b*, fig. 5, No. 4.
[107] *b*, Pl. VI, Nos. 15, 16.
[108] *b*, fig. 4.
[109] See *o*, pl. 66.

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appear to have been of the same kind in every way as those used by women of the Thompson [110] and other Salishan tribes.

WOVEN PONCHOS, RAIN CLOAKS.—No woven-bark clothes were made or used, except a few ponchos and cloaks that were worn long ago by some people in rainy weather. Both kinds reached to the hips and were worn over the ordinary clothes. Most of them were made of dry bark of willow trees which had been burned (?), and they were woven in the same way as mats sometimes used for serving food on. (See p. 47.) Others were made of cedar bark and a very few of rushes. In shape the ponchos seem to have been like those of sage bark made by the Thompson.[111] None of the oldest people now living have seen any of these garments. It is said that they were used only by a few poor people who had few robes or blankets. Others, in rainy weather, if they were temporarily without robes, or if they did not wish to wet their robes, covered themselves over the shoulders, or sometimes over the head and shoulders, with ordinary mats, which they fastened with a wooden pin at the breast.

Fans were made of tails of birds, like the eagle or hawk. Some of them had the butt end inclosed in skin, and embroidered or otherwise ornamented.

ORNAMENTATION AND DESIGNS ON CLOTHING.—Most garments had more or less embroidery made with quills. Porcupine quills were chiefly used, and were arranged to display their natural black and white colors. They were also dyed; and most quillwork was made in three colors—white, red, and yellow. I did not learn with certainty the exact methods of applying the quills but it is said that there were several ways. They were twisted and wrapped, braided, or sewed to the skin. The quills were sewed on straight, with a simple stitch, as in the technique No. 3, mentioned by Wissler for the Blackfoot; [112] or they were put on obliquely with the same kind of stitch, probably as in the Blackfoot technique No. 5.[113] In still other cases they crossed each other, probably as in the Blackfoot technique No. 6.[114] The twisted quillwork appears to have been like the Blackfoot technique No. 10.[115] Fringes were occasionally decorated by being wrapped with quills, but I did not obtain a very clear idea of the method employed. It seems, however, to have been similar to Blackfoot technique No. 12.[116]

Quill flatteners made of wood, antler, and bone were used. In later days the back of an iron knife was often employed. Both

[110] *a*, fig. 191.
[111] *a*, fig. 194.
[112] *c*, fig. 15 and p. 56.
[113] *c*, fig. 18 and pp. 56, 57.
[114] *c*, fig. 19 and p. 57.
[115] *c*, fig. 23 and p. 59; also specimens Peabody Mus., No. 166, and Field Mus., 111753.
[116] *c*, fig. 25 and p. 60.

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unsplit and split quills were in use. It seems porcupine quills were generally used unsplit.

In later days beadwork largely supplanted quillwork. Much beadwork consisted of designs distributed so that the skin formed the background, but solid beadwork covering the whole surface was also common. White was the usual color for the background; light blue was fairly common; and red and yellow were used occasionally. Beads were usually sewed down so as to make a rigid, flat, uniform surface. Rather frequently, however, the beads were sewed down at regular intervals, giving the surface a ridged appearance.[117] Designs in both quillwork and beadwork were mostly geometric (fig. 7); but floral designs were also used long ago and in later days became most common, though never as common as among the Nez Percé.

Some clothes were painted with designs, generally in red; but brown, yellow, blue, and black were sometimes also used. Occasionally the outlines of designs were edged with narrow lines in another color. Sometimes on women's dresses and men's shirts rather large round circles were painted in red or blue, or occasionally in yellow edged with red. These circles were made on the breasts of shirts, and sometimes also on the upper arms and other places. Sometimes a large circle was painted in the middle of the breast and two smaller ones a little lower down to the sides, about over the nipples. Occasionally two circles were painted on the back of the shoulders. The meaning of these designs seems to be unknown. The same painted ornamentation was in vogue among the Thompson.[118] Dresses were sometimes painted with horizontal lines and zigzags near the bottom of the skirt. Quilled and beaded lines on yokes of women's dresses, or below and following the lines of the yoke, were often parallel, about an inch apart. The lines or bands were

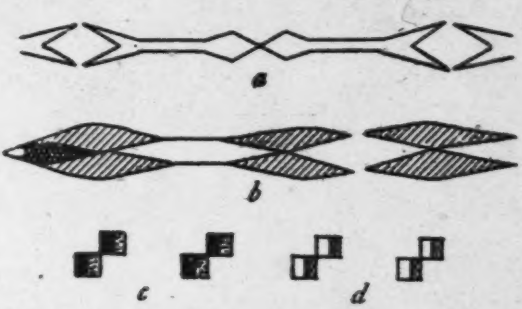

FIGURE 7.—Designs in quillwork and beadwork on clothing

[117] See Coeur d'Alêne bag, Peabody Mus., Coeur d'Alêne, No. 1.

[118] See *a*, fig. 191, also Thompson specimens Ottawa, VI, M. 401, Peabody Mus., 320, 342, Field Mus., 111784.

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294 about an inch wide, or sometimes more, and were composed of
531 oblongs and squares alternating in different colors. Sometimes all the lines were placed close together, so that the whole formed a field of solid beadwork. Horizontal meandering and zigzag beaded lines were also fairly common on the upper parts of women's dresses. Generally there were two or several of these at equal distances, one above another. Another ornamentation on dresses consisted of a fairly wide beaded line following the tops of the shoulders, and another following the edge of the yoke. Narrower vertical lines about 5 to 7 cm. apart connected the two all around. Beaded lines, one to four in number, composed of checks and oblongs, were often embroidered on the skirts of dresses.[119] The lines were 5 or 7 centimeters apart or more, following the bottom of the dress. On some men's shirts and women's dresses there was an embroidered or painted triangular line on the front and back. The end pointed downward, reaching almost to the waist. Inside the area inclosed by the line there were often small detached designs of dots, crosses, or triangles; and on painted shirts, sometimes realistic figures of men, weapons, animals, moon, etc. Sometimes the whole area was in solid beadwork. Some men's shirts were almost entirely covered with tiny spots of red paint, which, according to some, represented blood.

Robes were painted with straight and zigzag lines and other geometric figures, as well as with pictographs of mountains, lakes, people, and animals. Some pictographs represented incidents in dreams, incidents and feats in war and the chase; and some were representations of the guardian spirit and of objects connected with it. After hunting began on the Plains the old styles of pictographs fell into disuse to some extent and paintings on robes became for the most part pictures, made as realistic as possible, of personal encounters, battles, etc., after the style of the Crow Indians. Long ago designs were also made on robes by scratching off the outer layer of skin with a sharp bone.[120] As a rule, they consisted chiefly of small triangles and straight lines, made in various forms and combinations. Sometimes long lines were made, with short lines radiating from them; triangles, diamond-shaped figures, and squares. Lines of triangles, called "arrowheads," were also made, and stepped triangles called "mountains." It is said that no designs were made on robes or clothes by searing. Elk and deer skin robes very often had the hair cut in parallel, horizontal, vertical, or diagonal stripes about 5 cm. in width. The hair in the lines was either uniformly clipped halfway down to the roots, or it was clipped in steps.[121] A

[119] See Pend d'Oreille (Flathead) specimen, Field Mus., 111909.

[120] See designs made on buffalo-skin pouch of Thompson; *a*, fig. 300; also *f*, p. 192.

[121] See Thompson, *a*, pl. 18, and Thompson specimen Field Mus., 111915.

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294 531 few had small spaces of bare skin between the steps which were painted red.

Headbands often had painted or embroidered zigzag and triangular ("arrowhead") designs. Stepped designs also were used. Nearly all the women's basket-caps had zigzag designs. A three-pointed zigzag was most common. Stepped and checkered designs also occurred.

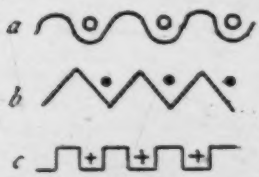

FIGURE 8.—Designs from headbands

Quilled, beaded, or painted zigzag designs were also common on skin caps. Both sharp-pointed and round-pointed zigzags were common; square-pointed zigzag also occurred. The spaces between the points of the zigzags were sometimes filled in with small designs, such as dots, circles, triangles, etc.[122] (Fig. 8.) Straight lines, generally horizontal, but not infrequently vertical, and occasionally diagonal; zigzags and triangles with both plain and stepped edges; figures composed of small checks, diamond-shaped figures, and crosses of various kinds, some of them called "stars," were all common designs on nearly all kinds of clothing.

Fringing, pinking, and puncturing were all common methods of ornamenting seams, edges, and flaps.[123] Red lines were also often painted on seams.

177 294 MODERN CLOTHING.—After the advent of the fur traders the tribe began to use cloth for making leggings and some other parts of clothing, and woolen blankets took the place of robes. New garments were also introduced, such as gloves, coats, vests, and trousers. (Fig. 9.) These new forms of clothing were made by the Indians themselves out of dressed skin as well as of blankets and cloth.[124] Styles of cutting and ornamenting the new kinds of garments were evolved, and new styles of cutting and ornamenting men's skin shirts and women's dresses came into vogue. A great variety of clothes were now worn—clothes of old style in cut and ornamentation, those of the new style, and all degrees of variations between them, resulting from

FIGURE 9.—Sketch illustrating cut of modern coat

[122] See Thompson, *a*, fig. 191.

[123] For puncturing of garments, see Thompson, *a*, 163, 184; Lillooet, *k*, p. 220; also *f*, p. 192.

[124] See Thompson blanket, poncho, or shirt, Field Mus., No. 111914.

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modifications of the old-style clothes and of the new styles copied from the whites. However, much of the old-style clothing continued to be used up to the end of the buffalo hunting. After permanent settlement on the reserve, when the Indians took up farming, the change became very rapid, especially as the surrounding country was becoming settled. Many stores sprang up, where the Indians could get supplies of ready-made clothing. Old-style clothes continued to be worn only at dances and on special occasions. Some few years ago the dances were given up under the influence of the priests; and now, it seems, no Indian clothing is used at all, the tribe dressing in every way much as do the neighboring whites. Moccasins, however, are still used a good deal.

ORNAMENTS.—Throat necklaces and breast necklaces were used by both sexes. Most of the former were of the type used by the Thompson.[125] They were of soft skin padded with sweet-grass, beaver castor, hair, etc., and covered with solid beadwork on the outside. They were tied at the back of the neck. Another kind, wider, flatter, and stiffer (more like a collar), and covered with shells set horizontally, was used by some men. These were like the necklaces worn by many of the Flathead, Kutenai, and other tribes farther east.

The breast necklaces were single or multiple. The former consisted of beads or shells strung on a thong or on a string of sinew or Indian hemp, which passed around the neck. They were of various lengths, and were generally provided with a pendant of large shell or copper suspended from the bight of the necklace in front. Sometimes several of these necklaces were worn at the same time. One kind of beaded necklace used by women reached to the navel.

The multiple necklace was worn more by men, and consisted of a series of thin necklaces of increasing length attached, one below the other, to a heavier one. The highest was near the neck; the lowest reached down to the waist. There were different ways of making and arranging these.[126] Breastplates of long polished bone beads were used by men.[127] They were like the breastplates used by the Flathead and Plains tribes, and were first adopted by the Coeur d'Alêne about the beginning of the nineteenth century. According to some informants, the bones were polished buffalo bones made by the tribes east of the Coeur d'Alêne; while others claim that they were introduced by the fur traders and were quite unknown to all Indian tribes long ago. The materials strung for necklaces before traders' beads came into vogue were dentalium shells (and possibly a larger shell like it); flat, disk-shaped beads of bone and shell; hoofs of fawn, entire or cut in small triangle-shaped pieces, with notched edges; tubular beads of copper formed by rolling and beating sheets or beads of copper over

[125] *a*, fig. 200. [127] See Nez Percé, *b*, p. 217, and pl. 10, No. 1.
[126] See Nez Percé, *b*, pp. 217, 218.

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slender round sticks; feathers; quills; certain small round bones of animals (and possibly fish); teeth of elk, horse, and wolf (horse and wolf teeth were generally used by men); and claws of bear and other animals (also used by men only). Necklaces of grizzly bear's claws, generally set on a band of skin or fur, were used only by men, especially warriors. Some of the most common pendants to necklaces were abalone shells (procured in trade), certain fresh-water shells, flat pieces of copper cut in various shapes, and small, flat polished stones. Charms of various kinds were often attached to necklaces.

NOSE ORNAMENTS.—Nose pins were used by many women and by some men. They were of three kinds: (1) A single large dentalium shell, or two shells fitting into each other.[128] (2) A bird's quill scraped thin and transparent and stuffed with down, which was sometimes dyed. (3) A rod of bone (some of them nearly a finger-length long) ornamented with incised designs, and usually polished.[129] Many of these nose pins had tufts of bright-colored feathers glued into the ends, the bone pins being hollowed out for the purpose. The scalp of the red-headed woodpecker was the kind most used. No nose rings or crescent-shaped ornaments were used in the nose; and labrets were also unknown. After the tribe began to go to the Plains for buffalo hunting nose pins rapidly went out of style. The Nez Percé and the tribes to the south used them, but none of the tribes to the east.

EAR ORNAMENTS.—Ear ornaments were much worn by both sexes. They consisted chiefly of pendants of fresh-water shells, natural color and painted, pieces of abalone shell, and dentalium shells. The latter often had tufts of the red-headed woodpecker scalp drawn with a string into the wide ends, or glued there. Various kinds of beads, and small, square, oblong, or triangular pieces of copper, were also used as ear ornaments. From one to four holes were bored in the ear from the lobe around the helix, and as many pendants might be worn as there were holes. Slender rods of wood (*mɛtsɛmɛtsĕ'ɛlp*) *Spiraea*? (sp.) were worn in the ears by children. Pendants were attached to the ear with strings. No earrings of any kind were used.

HAIR ORNAMENTS.—Some men used long strips of otter skin and ermine skin to wrap around or to braid into the cues of the hair. Strings of beads or shells, or of both mixed, were also tied to the hair or braided into it. These were used by both sexes, but chiefly by women. Pendants of twisted fur were attached to the hair by men; and pendent hair ribbons of long narrow pieces of skin, quilled or beaded,[130] were worn by both sexes. Similar ribbons of embroidered skin were also used for wrapping round the hair or binding it. In later days silk ribbons, colored braid, and strips of red and blue cloth took the place of most of these. Women wore hair ribbons of short pieces of skin embroidered on one side with quill or bead work.

[128] See Thompson, *a*, fig. 197.
[129] See Thompson, *a*, fig. 198.
[130] See Thompson, *a*, fig. 177.

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They were provided with strings for tying around the braids of the hair. Some had oblong flaps of skin about 15 centimeters in length, covered with quill or bead work, and fringed at the lower end. To the fringe were often attached beads, shells, or elk's teeth. The hair ribbons hung down on the outside of the cues and were fastened around the hair with tie strings. Generally they were attached to the hair near the ears.[121] It seems that long ago some of the young men also wore similar hair ribbons; but they were ornamented somewhat differently, and sometimes had feathers attached to them.[122] It also appears that scalp locks and strings of false hair were sometimes attached to the hair of men.

ARM RINGS.—Bracelets consisting of strings of shells and native beads were used long ago. Later bracelets were made of glass beads, and still later of metal (generally copper or brass) procured from the traders. Strings of deer and fawn hoofs were worn on the legs in dancing. Most of them were worn around the knees and ankles of dancers; but some were used as belts or armlets, while others were held in the hands. Armlets, wristlets, cuffs, and garters of embroidered skin have already been mentioned.

COMBS.—Combs were all of the fan-shaped type, made of syringa (*Philadelphus lewisii*) like those of the Thompson.[123] According to Spinden, Nez Percé combs were also of this type.[124]

TWEEZERS.—Depilation was practiced by both sexes. The men eradicated their beards and mustaches and the women narrowed the hair of the eyebrows and straightened the hair line of the brow by pulling out all irregular and straggling hairs. A well-defined hair line was admired. It seems that eradication of the pubic hair and of hair on other parts of the body was not practiced. Tweezers were used for pulling out hair. They were made of wood and horn, and appear to have been of the same kinds as those used by the Thompson.[125] In later days all of them were made of metal. None of the oldest living Indians have seen any tweezers excepting those of metal.

HAIRDRESSING.—The hair was dressed in a great many different ways, there being special names for most or all the styles. At least 20 different styles were described to me:

1. Worn loose and full length excepting in front, where it was cut in bangs across the forehead from temple to temple. If the hair was very long, it was gathered behind and tied at the back of the neck. This was the common style for children.

2. Gathered at the back of the neck and tied in a knot there. This was the common style used by lads at puberty.[126]

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[121] See Thompson specimens, Peabody Mus., 394, 395, etc.

[122] See Shuswap, *c*, fig. 231.

[123] *a*, fig. 201, 202, 203.

[124] *b*, p. 221.

[125] *a*, fig. 210.

[126] See Thompson, *a*, fig. 209.

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302 3. Gathered to the sides and tied in a knot near each ear. This was the common style of girls at puberty.[137]

4. Cut square across the back of the neck, or sometimes lower down, about on a line with the tops of the shoulders. This was the style of widows and all people in mourning.

5. Gathered at the sides and braided full length in a single cue at each side. This was a common style for both men and women; but the women always parted their hair in the middle, while many men parted theirs slightly to one side.

6. The same as No. 5, but the ends of the cues were tied together and worn on the back. This was a common style for women, but was never used by men. For women it is said to have come into use in the early part of the nineteenth century. Many people say that long ago braids of hair were tied together and hung down on the back.

7. The same as No. 5, but each cue braided for only from half to three-quarters of its length, where it was tied, and the ends allowed to hang loose. This was a woman's style.

8. Gathered at the sides and simply tied at each side on a line with the neck. This also was a common style for women.

9. Part of the side hair braided on each side (the lower part next to the face and ears) or rolled in wads, more and more hair being caught in the braid, until at the back all the hair was in one braid or the other. The braids were then untied and folded upward to the back of the neck and tied. This was a woman's style less common than the others, and used chiefly by young women.

10. Braided in two plaits on each side. A man's style, used by a few.

11. Gathered at the sides in two cues, the same as No. 5, and strips of otter skin interbraided with the hair or wrapped about it. A man's style.

12. Gathered together loosely at each side (without braiding), and tied rather close to the head. This seems to have been called the same name as No. 11, probably because of the similar attachments to the hair. Hair ribbons of several kinds, beaded strings, strips of otter skin and ermine skins, braids of scalp locks, scalps, etc., were attached to the hair. A man's style.

13. Simply combed back and tied behind. This style was chiefly used by men.

14. (*a*) Divided into three parts and gathered at each side and at the back, where it was tied close to the head.

(*b*) Sometimes the hair at the sides was braided and the hair at the back left loose. The hair was full length, not doubled up. A man's style.

15. (*a*) The front hair was done up in two small braids, one at each temple; and strings of beads or shells were interwoven in the

[137] See Thompson, *a*, fig. 208.

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braids or attached to them. Usually the rest of the hair was loose or merely tied at the back of the neck. 302

(*b*) Sometimes the front hair was divided into three parts. If the person had a cut forelock it hung down in the middle above the nose and the small braids lay just back of the eyes over the temples. This was a fairly common man's style of hairdressing.

16. (*a*) The side hair was cut on a level with the neck or shoulders and tied at each side. Rarely was it left loose. The back hair was left full length and tied close to the head. To it was attached the entire head, back, and tail of an otter. Sometimes, instead, hair ribbons and beaded strings of various kinds were attached to the back hair. This was a common style for men.

(*b*) Instead of being merely tied, both the side hair and the back hair were braided in cues, three in all. Ornaments were attached to the braids. This style of hairdressing was rare.

17. Forelocks were used by many men. Usually the lock was narrow and cut even with the top of the nose. Sometimes it was combed down flat over the middle of the brow, but more generally it was crimped, so that the end curled up. Occasionally the short crimping-rod was worn in the hair. Hairdressing with forelock had a special name. Rarely was the forelock braided. The rest of the hair might be done up in any fashion. It seems that women never had forelocks, at least not like those of the men.

18. The top hair combed back from the brow, then brought forward and tied in a bunch above the brow or on the top of the head,[138] but not braided or stiffened with clay. The rest of the hair was fixed in different ways—tied together at the sides, made into a braid at each side, or made into small braids at the temples, the rest being tied behind the neck or left to hang loose. This was a man's style.

19. All the hair gathered on the top of the head, and tied there, with the loose end upward and protruding or hanging forward. Occasionally the knot was pointed, and stiffened with red mud or paint. This was a warrior's style.

20. Much the same way as No. 19, but the hair rose in a high point above the top of the head. A bunch of dry tules tied together was set on end on the top of the head to form a support for the hair, which was bound all round it. The ends of the tules protruded above the hair. The crown of the head, and all the lower hair next to the head, were well saturated with water. A woman then lighted the ends of the tules, which burned down with the upright hair until the whole point or "horn" became flat and the fire went out in the wet hair next the head. This style was used by some men when dancing the scalp dance.

[138] See Thompson, *a*, fig. 207, but without braiding

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302 Sometimes the hair was painted red or white by men, all over or in parts. Down was sometimes put in the hair. Almost all people of both sexes painted the partings of the hair red. The red lines followed the bare skin exposed by the parting. Many people oiled their hair regularly with pieces of hard fine tallow or with bear's grease. A hair parter of wood was used for parting the hair evenly. The points of combs were also used. Loose untied hair was often crimped.[129] Rods of an unidentified reddish wood were used for the purpose. The wood was heated, and the lock rolled around it. At the present day nearly all the men have their hair close cut, like the whites. A few of the old men wear it long or cut across the neck. Most of the women wear their hair in two braids tied at the back or hanging loose at the sides.

303 PERFUMES.—Scents were much used by both sexes, and especially by young people. Sweet grass (*Hierochla odorata*) and other strong-smelling grasses and leaves were used. Small rolls of these were made up and often inclosed in skin. They were used as pads inclosed in knots or folds of the hair, or simply attached to it. Sometimes tiny bags of these scents were made up for attachment to the hair and clothing, or to be placed in workbags, workbaskets, and clothes bags, to perfume the contents. Sometimes the bags were sewed on to wearing apparel permanently. The fragrant leaves from which the scent was made were often dried, then powdered fine and poured into sacks, which were sewed up like tiny cushions. They were used in the same way as the rolls and small bags with strings attached. Powdered scents were frequently rubbed on necklaces, hair ornaments, clothes, the skin of the body, and the hair. A small skin bag about 4 by 3 centimeters in size, entirely covered on the outside with quill or bead work and provided with strings, was filled with scent and attached to the back of the hair as an ornament. Slender rolls of sweet grass without any covering were often wrapped in the hair. Besides vegetable scents, beaver castor was much used. Some people also used parings from the hard, strong-smelling gland inside of horses' legs. The parings were crushed fine and inclosed in skin bags.

302 FACE AND BODY PAINTING.—The face and body were painted in various ways, but I did not find time to go into this matter in detail. Painting was in solid masses and in designs. Some of the latter are said to have had no known significance, being merely for ornament, while other designs were connected with dreams and the guardian spirit. Some designs were considered protective in battle, while others were more for good luck. However, some styles of painting were mere fashions; and, according to some, this was the prevailing motive for their selection. The most common paint was red, but

[129] Many Shoshoni and Bannock are said to have worn their hair loose and crimped.

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yellow was also used frequently; also white, black, and blue. The hair on the crown of the head was frequently painted red, yellow, or white with dry paint. 302

Paints were applied dry, mixed with water, mixed with grease or oil, and occasionally mixed with gum. Pencils of hard fat dipped in paint were used, as among the Thompson. Painting was also done with small sticks, brushes, and the finger tips. People helped each other much in painting each other's faces and combing and arranging each other's hair. As among the Thompson, the jaw of a deer with the teeth adhering was used for scraping parallel lines in face paint. Stamps were also employed; or the design was first painted on the palm, and then pressed against the face. Many women painted their eyebrows red. A round spot on each cheek, and sometimes also one on the brow, was a common pattern used by women. 307 532

A circle of charcoal or red paint mixed with gum was made around each eye to aid the sight when there was a bright glare of sun on snow, sand, or water. It was also used for weak eyes. Sometimes a line or half circle above the eyes was made instead of a complete circle. Scars on any exposed parts of the body were painted red, as among the Thompson and other tribes.

FIGURE 10.—Wrist tattooing

SCARIFICATION.—Scarification was practiced chiefly by young men.[140] 304 531

TATTOOING.—It seems that tattooing was common long ago, and was practiced by both sexes. Most marks were made on the forearms and wrists. They consisted of both geometric and realistic figures. The former were chiefly long horizontal lines (generally from one to four); short horizontal lines with spaces between them, or sometimes placed one above the other; zigzag lines, with either sharp or rounded points; triangles of various kinds; and dots (usually from one to four). (Fig. 10.) Sometimes the lines completely surrounded the wrist, but usually they were made on the back of the wrist only. The realistic figures were chiefly representations of bear, elk, deer, snakes, mountains, arrows, and the like. The legs were often also tattooed, the principal figures being lines and dots. A line was often made around or on the outside of the leg just above the ankles. A dot was often tattooed on the instep. Men sometimes also tattooed figures of animals on the legs. Tattooing on the body was done only

[140] See p. 169.

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304 by men, and was not common. Long lines were sometimes made
531 following the ribs, and small figures of animals were also sometimes made on different parts of the body.

Face tattooing was fairly common among women long ago, but was rare among men. The figures were all geometric. Women used short single or double lines extending downward from the corners of the mouth, two or three vertical lines on the upper lip below the nostrils, a dot or a small circle on each cheek, and rarely a similar mark on the brow. Men used a line of dots along the top of the brow. From one to five radiating or sometimes vertical lines on the chin formed a fairly common tattoo; but my notes do not make it clear whether this mark was used by men or women, or by both. All tattoo marks had names, but now these are nearly all forgotten. Although the figures all had names, it is said that most of the geometric designs had no significance. It was just fashion to make the marks that way; and they were merely considered decorative in the same way as certain face paintings and other designs were used for decoration only, and followed certain customary forms or outlines. Most of the triangles in tattooing were called "arrow-heads"; the vertical lines on the chin were called "tail feathers"; and the radiating lines on the chin, "eagle's tail." Realistic designs were often connected with the person's dreams or guardian.[141] It seems that most tattooing was done by pricking with a sharp bone or a sharp pin or needle of hard wood. Powdered charcoal was rubbed into the wound. Some men preferred cutting the skin, especially for making lines. Powdered charcoal, red ochre, and white earth were rubbed into the wounds by men. After the Coeur d'Alêne began to go to the plains to hunt buffalo, tattooing gradually fell into disuse, as it was not fashionable among most tribes living to the east. A few women have continued the practice in a modified way until recently.

V. SUBSISTENCE

137 FOOD.—As among other inland tribes, the food of the Coeur
221 d'Alêne consisted of the flesh of animals, birds, and fishes, and of veg-
241 etable products which were much depended on; but meat and fish
262 were of chief importance. No agriculture was practiced. The principal vegetal foods used by the tribe are given below.

ROOTS

Latin name	Coeur d'Alêne name
1. *Camassia esculenta* Tendl.	*sχa''ulutχwa* (Thompson *ski'an* raw, *ētxwa* camas) (camas in the raw state), *e'tχwa* (camas when cooked).
2. *Lewisia rediviva* Pursh.	*sp'it'xm.*

[141] See p. 192.

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3. (Probably *Lomatium kous* Wats.? or (*Peucedanum cous* Watson).	*pt'uia.*
4. Root of an unidentified plant said to have a yellow flower and a round and rather flat root.	*p'dz^{w}p'ɛz^{w}.*
5. Root of an unidentified plant said to have a white flower and a small round root.	*tu'ɛwa.*
6. *Allium* sp., possibly *geyeri*	*xistc.*
7. *Allium* sp., probably *cernuum*	*qwsli'wlle* (Thompson *kulê'wa, kalu'ɛa*).
8. Root of an unidentified plant said to have a tall white flower and a small round root.	*xt'ê'qom.*
9. Probably *Daucus pusillus*	*mô'emɛm.*
10. *Claytonia* sp	*sqwê'tɛm.*
11. Root of an unidentified plant said to have a white flower and a small flat root.	*la'q'ômz^{w}.*
12. Probably *Fritillaria pudica*	*tc'a'wɛɛ* (Thompson *tcê'wɛɛ*): *Lilium columbianum.*
13. Probably *Sium lineare*	*mê'tarmsta.*
14. Root of an unidentified plant said to have a white flower and a large long root, and just one leaf which grows on top of the water.	*sqeiqɛts* (Thompson: *Opuntia s'qɛqɛ'^{x}z*).
15. Probably *Cnicus undulatus* Gray	*mark'opa.*
16. Root of an unidentified plant	*pitcelu'sa.*

My informants claimed that the roots of *Balsamorrhiza sagittata* and *Balsamorrhiza hookerii* were not eaten, although one or both of these were used by the Flathead. Also they said that the roots of *Lilium columbianum* (Hanson) were not eaten, although this root is much used as a food by the Thompson, Shuswap, Okanagon, and others. *Lewisia rediviva* did not grow in the Coeur d'Alêne country, but was plentiful in Spokan territory, where Coeur d'Alêne parties went to dig it.[162] The *pitcelûsa* grew only on the borders of the Nez Percé territory, and parties went there to gather it. Some of the unidentified species used by the Coeur d'Alêne may be the same as some of those used by the Nez Percé.

BERRIES

Latin name.	Coeur d'Alêne name.
1. *Amelanchier* sp. (service berry or June berry).	*sla'q.*
2. *Prunus demissa* Walpers (chokecherry or black wild cherry).	*la'ɛlɛɛ*
3. *Prunus* sp. (red wild cherry)	*l'scile'ps.*
4. *Sambucus* sp. (elderberry)	*slat'qɛq* (Thompson: *tsê'kuk*)
5. *Crataegus* sp. (black hawberry)	*sqo''naic.*
6. *Crataegus* sp. (red hawberry)	*kudle.*
7. *Cornus pubescens* Nutt. (red willow berry)	*stilctac^{w}.*
8. *Rubus* sp. (raspberry)	*xpala'tsê* (Thompson: currant *lasê'sa, zlasê'sa*).

[162] b, pp. 203, 204.

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9.	*Rubus* sp. (probably thimble berry) (or possibly salmonberry).	*po'lpolgɛn.*
10.	*Rubus leucodermis* Dougl. (blackberry or black raspberry).	*mêtsu'q* (Thompson: *mê'.icuk, mê'icuk*).
11.	*Rubus* sp. (trailing or low blackberry or bramble).	*ti'tielɛlumxʷ* (Thompson: *ti'tɛl.ûm.*
12.	*Ribes* sp. (red gooseberry)	*ni'i'i'êmêlpe.*
13.	*Ribes* sp. (black gooseberry)	*ya'ricɛn.*
14.	*Ribes* sp. (wild currant)	*tsê'rus* (Thompson: Oregon grape *tsâ'l.sa*, Okanagon *.stsê'res*)
15.	*Shepherdia canadensis* Nutt. (soapberry or buffaloberry).	*sʒo'ɛxm* (Thompson: *sʒô'ɛxm, shô.'ɛxm*).
16.	*Fragaria californica* C. and S. (strawberry).	*stsa'qom* (Thompson: service berry *.stsa'gum, .sts'ô'gom*).
17.	*Vaccinium membranaceum* (huckleberry or whortleberry).	*stâcô'* (*stk*).
18.	*Vaccinium* sp. (white huckleberry)	(*ɛxn*) *paqpaqa'ʒɛn.*
19.	*Vaccinium* sp. (small blueberry)	*stâ'qln.*
20.	*Berberis* sp. (Oregon grape)	*squâ'yu* (Thompson: berry of mountain ash *.skâ'u*, roseberry *s.kôkwâ'u*).
21.	*Arctostaphylus uva-ursi* (bearberry)	*i'ltc* (Thompson *â'ik, âi'ɛk;* raspberry *.sâitsku, .sei'tck*).
22.	*Rosa* sp. (roseberry)	*tsɛxwtsɛxwɛxwoiye'pâ .*

The berries of *Prunus emarginata* were eaten only occasionally. *Shepherdia* (or soapberry), it is said, does not grow in the Coeur d'Alêne country, and, according to some, is not found east of the Colville country. It was procured in trade.

The following berries were not eaten:

Latin name	Coeur d'Alêne name
Sorbus sambricifolia E. and S. (mountain ash berry).	*wa'ʒe'êlp.*
Lonicera involucrata	*.sa'mpaqɛn.*
Juniperus, two sp. (juniper berry).	
Symphoricarpus racemosus Mich. (snowberry).	*st'ɛmst'ɛmnc''* (tʒɛn) ("dead people's berry" or "dead head").
A blackberry growing in the high mountains, possibly the heath berry.	*tâlɛpêlp* ("black plant") (Thompson: *sta'ptapt*, black; *stêlêpûsa* Ribes, sp.[1]).

Seeds, Nuts, and other Vegetal Foods

Latin name	Coeur d'Alêne name
Nuts of the hazel tree. Hazel did not grow in the Coeur d'Alêne country, and the nuts were procured from the Colville through the Spokan.[a]	*k'e'pucwa* (Thompson: *.qapuz*).
Nutlets of the yellow pine (*Pinus ponderosa*)	*stɛxtcl'tcs'* (Thompson: *.ststkk*).
Nutlets of the silver-barked pine (*Pinus albicaulis*).	*sowi'stlc.*
Seeds of *Balsamorrhiza*, one or two sp., possibly also seeds of *Helianthus* sp.	*mi'ktc* (Thompson: *mi'klo*).

[a] Any kind of nut.—N. Richard.

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Cambium layer of yellow pine (*Pinus ponderosa*).	*stsi'ʒwe* (Thompson: *stse'ʒwe*).	137
Cambium layer of black pine (*Pinus contorta* or *murrayana*).	*stʒtsamoʒtse'nʒm.*	222
Cambium layer of the poplar (*Populus* sp.) was eaten occasionally.		262
Growing stalks of *Balsamorrhiza*	*smo''kwacʒm.*	
Growing stalks of *Heracleum lanatum* Mich. (cow parsnip or wild rhubarb).	*ʒo'ʒlp.*	
Growing stalks of *Peucedanum* sp. (wild celery)	*pā'qai.*	
The black tree moss, *Alectoria jubata* L. Much used long ago.	*sā'tc'ʒtct.*	

The *Opuntia* (*sʒu'wênātc*) was known to many of the Coeur d'Alêne, but was not eaten. It did not grow in the Coeur d'Alêne country, but in the arid country to the southwest and in some parts of the plains region.

TOOLS AND METHODS OF HARVESTING.—The growing stalks of *Heracleum*, *Peucedanum*, and *Balsamorrhiza* were merely plucked, peeled, and eaten raw. Seeds of *Balsamorrhiza* were heated with hot stones and crushed. Berries were picked by hand into baskets of several kinds. Some varieties of berry, when very ripe, were gathered by bending the twigs or branches over the mouth of the basket and beating them with a short stick, thus making the berries fall. Small blueberries were sometimes collected by combing them into the basket. 222 252 412

Roots were dug with root diggers and gathered into baskets. When most kinds of baskets had gone out of use, woven bags were generally employed for gathering roots. Root diggers were of the same sizes and shapes as those in use among the Thompson Indians.[143] Some were round, the wood being used in its natural form. Many others were more or less square excepting near the point. The latter kind had a better grip in the ground. The curve of the digging stick varied. Those used in soft ground were wide and curved, while those used in hard ground were rounded and almost straight. The points were often hardened by charring. Root diggers were made of the wood of service trees (*Amelanchier*), haw trees (*Crataegus*), or syringa (*Philadelphus lewisi* Pursh). The handles were of elk antler. None were of sheep's horn, and only a few were made of goat's horn. Wooden handles were hardly ever used. No stone handles like those described by Spinden for the Nez Percé were used.[144] Long ago root diggers were occasionally made, both handle and blade, of a single piece of elk antler. 222 237 314 412

For gathering the cambium and sap of the black pine, sap scrapers were used. They were made from the shoulder blades of various

[143] *a*, fig. 212.
[144] *b*, p. 200, Pl. VII, 33.

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222 237 314 412 animals, with little alteration.[145] No double-ended ones were used, as among Athapascan tribes and the northern Shuswap.[146] Sap scrapers were often drilled at the small end for the attachment of a carrying string. Scrapers for collecting the cambium of the yellow pine were knife-shaped and made from the rib bones of various animals, as among the Thompson. For stripping the bark from yellow pine trees, bark peelers of wood and antler were used. In the case of black pine trees, after the cut had been made, the bark could generally be peeled by hand. In this tree the cambium layer adheres to the trunk, and the scrapers were pressed downward along the latter, removing the cambium in narrow ribbons, which, if not eaten at once, were collected, along with as much sap as possible, in large spoons or in small bark cups or baskets. In the yellow pine the process is different, as the bark is much thicker and stiffer, and the cambium layer adheres to the bark, from which, after stripping, it is separated or cut and pried off with a knife-like bone instrument.

251 PRESERVATION OF VEGETAL FOODS, COOKING, DISHES.—The manner of preparing berries and roots for winter use was much the same as among the Thompson.[147] Some roots were strung on strings and dried. Others were dried by being spread out, and hung up in sacks of rather open weave. Several kinds of roots were cooked in earth ovens or pits, after the manner of the Thompson and Nez Percé.[148] The pits were circular, and their width and depth depended on the kind and quantity of roots to be cooked.

252 *Mô'smɛn* roots (p. 89, No. 9) were cooked as follows. Hot rocks were placed in the bottom of the pit and a layer of mud or wet clay spread over the top. The roots were put on top of the mud and covered thickly with grass. The whole was then covered with earth. An upright stick was left in the middle, the lower end being inserted between the rocks at the bottom of the pit, while the upper end protruded above the earth covering. This stick was pulled out, and water poured down the hole to the hot rocks. The hole was then plugged, and the roots allowed to steam until cooked.

Black moss (*Alectoria*), camas, onions, and some other kinds of roots were cooked in the same kind of pit, but without steaming. Hot stones were put in the bottom of the pit, then a layer of grass, the roots, grass again, a layer of bark, and over all, earth. A fire was built on top, and kept going sometimes for two days. Some roots—such as *Claytonia*, *la'q'ămx*^{w}, and *Fritillaria*—were simply boiled. Camas and *pi'wia* roots (p. 89, No. 3) were sometimes simply boiled; but as a rule both kinds, after cooking, were crushed and made into cakes, which were dried. *Pi'wia* was kneaded into flat cakes

[145] See Kamloops, *h*, p. 411, fig. 339.
[146] See Shuswap, *e*, fig. 235 c; Thompson, p. 233, fig. 214; Chilcotin, *e*, fig. 275.
[147] *a*, pp. 235–237.
[148] *a*, pp. 236, 237; *b*, pp. 201, 202.

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about an inch thick and of two sizes—a large size, from 1 to 2 feet in length; and a small one, of about the size of the hand. Camas was mashed and kneaded into cakes of various sizes, most of them large. *Alectoria*, and sometimes also camas, was cooked in pits until it became a paste, which, when cooled, was cut into bricks or cakes of various sizes. As among the Thompson, bone knives were used for cutting these cakes. Long ago *Alectoria* was generally cooked by itself; but in later times it became the custom almost invariably to cook and cake it with wild onions. As stated already, *pi'wia* roots were first cleaned in bags, being beaten with sticks or struck against a flat rock (p. 49). Large cakes of camas, etc., were dried on frames made of slats or split pieces of wood, similar to those used by the Thompson for drying cakes of berries on.[149] The slats were woven together with bark, or occasionally with thongs, or other kinds of string. Hazelnuts and nutlets of the yellow pine were usually eaten raw. Nutlets of *Pinus albicaulis* were cooked in hot ashes. Soups or thick gruels were made by boiling root cakes or dried roots, either of a single kind or of two or more kinds together. Service berries were generally spread on mats (often tent mats were used for the purpose) and dried in the sun. When cured, they were stored in bags. Often the fresh berries were mashed in baskets with wooden pestles like those of the Thompson,[150] and made into cakes, which were dried on layers of grass spread on frames elevated on scaffolds of poles. Fresh berries of *Crataegus* were boiled in baskets and spread on thick layers of grass. A thin layer of berries was spread first, and then juice poured over it. When partially dry, the process was continued until the desired thickness of cake was obtained or the contents of the basket used up. Sometimes *Crataegus* and chokecherries were mashed with pestles in mortars or on large flat stones, made into cakes, and dried, in the same manner as service berries. Often stone pestles and stone mauls were used instead of wooden ones, because of the large hard stones in these berries. It seems a number of forms were used.[151] Hand hammers were also used. Berry cakes and berries were also spread on small mats woven of the large leaves of a plant called *k'wa'sk'wes*, which grows near lakes. Chokecherries, huckleberries, bearberries, and sometimes raspberries and currants, were simply dried without other treatment. Service berries and huckleberries were sometimes boiled, and then eaten; or, like fresh raspberries, strawberries, blackberries, chokecherries, they were sometimes mashed and eaten without boiling. All kinds of berries were also eaten fresh as gathered. At the present day sugar is added to some of them, especially to fresh mashed berries. Thick soups were made of dried berries and roots boiled together.

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[149] *a*, fig. 215.
[150] Lillooet, *k*, fig. 64a.
[151] Compare Blackfoot, *c*, fig. 1.

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252 PRESERVATION OF ANIMAL FOODS, COOKING.—Meat and fish, when fresh, were roasted on spits or sticks in front of the fire. If the meat was fat, bark dishes were placed underneath to catch the drippings. Fresh meat and fish were also often boiled, and the brew drunk. After the meat had been removed, roots might be put in the brew and boiled, making a soup. Dried meat and fish were generally boiled, but sometimes were roasted before the fire, or eaten raw.
251 Meat intended for winter use or to be carried a long way was invariably dried either by the fire or in the sun, or both, assisted by wind and smoke. If to be dried quickly, it was cut into thin slices which were spread on a low framework somewhat similar to that of a large sweat house. A fire was built underneath, and the meat turned as required. If there was no particular hurry, strips of meat were spread on a large scaffold of poles about 2 meters above the ground like those used by the Thompson and other tribes,[152] and there allowed to dry in the sun and wind. If rain threatened, the meat was covered over with mats. At most times, and particularly in cloudy weather, fires were built underneath. If flies were troublesome, the fires were made smoky. Dried meat was frequently made into pemmican by being pounded with pestles, mauls, and stone hammers in mortars, on flat stones, and on rawhides—usually on a flat stone with a maul. A large mat or skin was spread on the ground, and the flat stone placed in the middle. The jerked meat was stored in sacks, and was generally eaten without further preparation. Sometimes it was made into proper pemmican by mixing it with hot grease (fat or marrow) and kneading it into balls or cakes. Bones were crushed on flat stones with hand hammers and mauls in order to extract the marrow. Sacks containing pemmican were often sealed if intended to be kept for a long time. Tree gum was sometimes used for this purpose. No berries were used in pemmican, as they were thought to make the meat too sweet. Nearly all the bags used for storing and carrying meat and fat were made of rawhide. Ordinary dried meat was sometimes wrapped in mats. Fat and marrow were often stored in bark vessels. Long ago meat was occasionally cooked in pits or ovens like those used for cooking roots. Hunting parties of men
[494] having no baskets or kettles roasted meat almost entirely on spits. Occasionally they boiled meat in kettles made of paunches or of skins which they did not intend to save. Blood soup was often made, especially by hunters. The principal meats cured were those of deer, elk, and buffalo. Horse flesh was not much used and dog flesh was never eaten.

Fish were split, cleaned, and hung on poles to dry in the sun and wind. If the weather were cloudy or rainy, the drying process was hastened by fire and smoke. Cooked salmon flesh was sometimes

[152] See Blackfoot, *c*, fig. 2.

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pounded up, salmon oil was added, and the whole thoroughly kneaded. This kind of pemmican was stored in salmon-skin bags, which were sealed with gum or glue. Salmon oil was put up in small salmon-skin bags or bottles, which were sealed in the same way.

SEASONS.—The Coeur d'Alêne recognize five seasons—spring (*se'tqaps*), summer (*yalstk*), early fall or autumn (*stsaq*), late fall (*stc'e'ɛd*), winter (*sitstlkʷ*).

Months and seasonal employments.—The moons are called by names up to 10, the rest of the year being called by the seasonal name of "fall." The moons are also called by numbers, the first month beginning, it seems, in the late fall (October or November). Probably all the members of the tribe did not agree on what constituted the beginning of the year or the first month. I obtained the following ancient names of months, with their characteristics; and the principal occupations of the people in each.

1. *stc'e'ɛd* ("real late fall month"). Begins in October or November, according to the moon; approximately November month. Warm weather is finished. People go hunting and also fix their houses or camps for the winter.

2. *sme'qun* ("snow month"). Most snow falls in this month. Most people are away on lengthy hunting and trapping trips.

3. *sqwa'sus*, may mean "scorched" or "contracted," because the cold seems to scorch people. It is always cold this month. Most people remain at home in their lodges.

4. *t'ɛqwe'panɛx* (February and March—meaning uncertain). There is generally a good deal of cold this month also, and most people remain at home.

5. *stcɛnâ''rɛmɛn*, named from a yellow flower (probably *Ranunculus* sp.) which blooms at this time of year. Some people trap fish for the first time.

6. *se'tqaps* ("spring month"). Many warm winds blow in this month, and all the people begin to gather food.

7. *sloq'wa'iyol* ("bark loose [on trees]") or *.skwaxkwaxhelkwa* (?) (name of a flower which grows in the water at this season). About May. Some kinds of roots are dug.

8. *yaltsk* ("summer month"). People dig camas.

9. *sxla'mp* (meaning uncertain). Berries ripen. People are chiefly engaged in berrying and fishing.

10. *stsa''aqʷ* ("early fall month"). It really means "red" or "aglow," and is so named because vegetation dries up and changes color, putting on red and other bright hues. People fish for salmon. The last of the camas and berry crops are gathered in. Toward the end of the month salmon turn red and are poor. Horses are very fat, and the buffalo hunters start for the plains.

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221 The rest of the year is called by the seasonal name of "late fall."
805 Most people were away traveling and hunting on lengthy trips, getting meat and skins.

224 GAME AND HUNTING.—The animals hunted for meat and skins were chiefly deer, elk, and buffalo. Of less importance were moose, goat, sheep, antelope, bear, beaver. Marmot, ground squirrel, otter, muskrat coyote, wolf, fox, and other small game were hunted and [223] snared chiefly for their pelts. Birds (such as grouse, ducks, geese) were sought for food; and eagles, hawks, and woodpeckers for their feathers. In olden times elk were very abundant. Moose always inhabited the Coeur d'Alêne country, but were nowhere very plentiful. Goats were fairly numerous. Sheep did not occur, but parties hunting beyond the tribal boundaries in the country of the Flathead and on the confines of the Nez Percé got a few. They were also obtained in the Rocky Mountains and in some parts of the buffalo country farther east. Caribou were sometimes seen and killed by parties who occasionally hunted beyond their tribal boundaries to the north. There were none of these animals in the Coeur d'Alêne territory. Antelopes were very abundant until about 1820 in the Spokan country, especially on Spokane Prairie; but they inhabited only a small fringe of the Coeur d'Alêne country on the west, especially around Hangmans Creek, which was their eastern limit. The last of them were killed off in this section about 1820; but they continued plentiful farther west, in the countries of the Spokan and Columbia, until much later. At one time buffalo were plentiful in the Flathead country west of the Rockies, right up to the eastern flanks of the Bitterroot Range, and many buffalo skulls could be seen there. Only two buffaloes were ever known to be in the Coeur d'Alêne country. These were killed by Indians on a hill near Tekoa (eastern Washington) about 1815. Buffalo were sometimes hunted before the introduction of the horse by small parties related by blood or marriage to the Pend d'Oreilles and Flathead, or led by men related to these tribes. They hunted in the Pend d'Oreilles and Flathead country with their friends, and were generally absent about nine months.

173 According to tradition, deer did not inhabit the Coeur d'Alêne
224 country at one time long ago, and many people did not know much about them. The first deer seen was swimming a lake. A man chased it in a canoe, and shot it with an arrow as it landed. Many people came to see and examine the strange animal, and they wondered at its small fine nose and its slender, neat legs. They thought the animal was very pretty, but did not know what it was. They sent for the oldest person in the tribe. This was a very aged woman, who was completely blind and able to walk only by the aid of canes. They asked her the name of the animal. She felt it over with her hands.

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After feeling its nose and legs, she said, "This is *ts'ɛo'lɛxʷ*,[4] and is very good to eat." This name was therefore applied to deer at first. After a time deer became very plentiful and the common name *ts'i't* was applied to them.

Bear, beaver, and many other animals have always been fairly abundant. At a time, before 1800, when the Coeur d'Alêne were well supplied with horses, and the Blackfeet were often attacking the Flathead, the latter extended invitations to the Coeur d'Alêne and other western tribes, and welcomed them to hunt buffalo in their territory. Then well-equipped and well-mounted parties of Coeur d'Alêne went hunting on the plains, where they joined forces with the Flathead and western tribes. Greater numbers went annually, until at last nearly the entire tribe took part in these excursions. Women and children went along with their husbands and other relatives. Only the oldest people and a few others remained at home. The parties left in August, after the harvesting of the principal root and berry crops, and after the salmon had been put up. Most of them went by a short trail over the Bitterroots, by Old Mission, returning in April by Kalispel River where the snow goes off early in the spring, and grass for horses is abundant. The Coeur d'Alêne claim that they began going to the plains buffalo hunting some time before the Nez Percé and that long ago the Nez Percé hardly ever went east of even the Bitterroot Range, although buffalo were close to the range on the east side. Flathead and Shoshoni bands hunted in the country east of the Nez Percé.

Weapons of the Chase—*Bows.*—Nearly all bows were sinew backed, and only a few simple bows were used. Most bows were made of a wood called *atse'tcɛnalxwᵉ* ("bowwood"). This has not been identified, but is said to be a reddish wood, similar to juniper, which grows along creeks in the mountains. It is not cedar. The Thompson Indians call yew (*Taxus*) "bowwood." Juniper was rarely used. A good many bows were made of mountain ram's-horn in a single piece.[152] Only the largest horns were used for making bows. They were split lengthwise and a central piece taken out the full length. The horn was made pliable by boiling it or heating it over the fire. Usually the outside of the horn formed the inside of the bow. Most of the sinew used on bows was from the legs of deer. The sinews were cut off as long as possible and dried. When to be used they were thoroughly crushed with stone hammers and mauls until they were quite pliable and torn into shreds. They were then glued the entire length of the back of the bow with a glue made from salmon skins. After the first layer of sinew was glued on, the bow was wound with *pa'tclen* bark (probably bird-cherry [*Prunus emarginata*]; compare Thompson *pakla'n*) and hung up to dry and

[4] A Kalispel term. [5] *Ätse'tcɛn* the heartwood of fir.—G. R.

[152] See Nez Percé, b, pp. 211, 212.

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237 411 set. In a few hours it was taken down and another layer glued on. It was thus treated until the sinew backing was considered sufficient—from about 5 to 10 millimeters in thickness. From 20 to 30 leg sinews of deer were required for the best bows. Each layer of sinew as put on was cut partly through with a knife. The cuts were made about 5 centimeters apart and at right angles to the length of the bow stave. Care was taken not to make the cuts in one layer at the same place as those made in the preceding layers. When dry, the bow was painted all over, most frequently with red ochre. If more than one color was used the colors were arranged in masses. Very few designs, either geometric or realistic, were applied. The middle of the bow, or hand grip, was generally wrapped with *pa'tclen* bark,[154] otter skin, or other hide. Occasionally the hand grip and some other parts of bows were ornamented with quillwork. No snake skin was used as coverings for bows, as among many tribes, as there were no large snakes in the Coeur d'Alêne country. Many sinew-backed bows were wrapped all over with strips of *pa'tclen* bark [155] to prevent their getting wet, as much rain or wet relaxed or loosened the sinew backing.

237 283 411 Bowstrings were twisted from the shredded sinews of deer's legs (back sinews of animals were used almost exclusively for making sewing-thread [156]). Great care was taken in stretching the bowstring; for, if this were not done properly, the string was of little value. The common method of stretching was by tying it between two trees or stakes and attaching to it weights of stone. Bowstrings were not glued, waterproofed, or painted.

To make some of the best bows took nearly two weeks. This included the work on the wood or horn, the work on the bowstring, and a little ornamentation.

411 524 Boys' bows were simply of wood, or rarely of a slip of ram's-horn. They were not so powerful as those of the men. Only a few of the wooden ones had a little sinew backing. The horn ones generally had no backing. Men's horn bows always had sinew backing, like the wooden ones, but not as much. Most boys' bows were neatly wrapped with strips of *pa'tclen* bark arranged very closely,[157] and glued with tamarack (*Larix occidentalis*) gum. Coeur d'Alêne wooden bows were all of the flat, wide kind,[157] the width averaging that of a man's hand spread flat (without the thumb), or about 10 centimeters. They were about a meter long, or a little more. Horn bows were narrower and shorter, averaging less than one meter. A few bows, especially those used by boys, were about 70 centimeters long. No bow points were used. Bows were held nearly horizontal when in action, and the release seems to have been primary.

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[154] See Thompson, *a*, fig. 216; Shuswap, *c*, fig. 236.

[155] Thompson, *a*, figs. 217, 219.

[156] See p. 19.

[157] Thompson, *a*, figs. 217, 219.

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A very few men used double-curved bows procured from the Spokan, but they were not preferred. Wrist guards were seldom used, except with the double-curved bow. In shooting the flat bow they were not required. The Coeur d'Alene claim that the Flathead, Pend d'Oreilles, and Kalispel used the double-curved bow entirely. By far the greater number of the Spokan also used this type of bow. A few Spokan, perhaps 1 in every 10, used a different kind of bow, which was also employed to some extent by tribes west and north of them. This bow was of ordinary length, thick and rounded in the middle, and small, narrow, and rather flat at the ends. All the Flathead tribes covered the backs of their bows with sinew and snake skin.

Two shapes of bows were used by the Nez Percé long ago—one kind was flat like that of the Coeur d'Alêne, but only about half the width (2 finger widths); the other was thick in the middle and small and thin at the ends, like that used by some Spokan. All the best bows of the Nez Percé were also sinew-backed and covered with snake skin. After they had begun going to the plains many of the Nez Percé adopted the double-curve bow. The tribes on the plains immediately east of the Flathead used double-curved bows altogether.

Arrows.—Arrows were rather long and slender, of about the same length as the longest of those used by the Thompson, which were nearly 1 meter long. Service wood (*Amelanchier*) was the principal wood employed in making them. Wood of a white-flowered tree like dogwood (probably a species of dogwood) was used occasionally. Another wood used more frequently than the latter was *mitsemitsť elp* (*Spiraea* sp.? Compare Thompson *mxtmxtstrelp*, *Spiraea discolor* Punk.), the largest sticks of which were split. Rosewood was not used, and it is doubtful if Syringa was used, either. Arrow shafts were straightened by the hand or the teeth, after being slightly heated. They were also straightened and smoothed with arrow smoothers of stone.[128] Men's arrows were usually feathered with three tail feathers of a hawk, put on flat. Boys generally used tail feathers of grouse, three or two, attached either flat or twisted. Sometimes they used a single feather twisted around spirally. All feathers were attached with fine sinew. Long ago many arrow shafts were ornamented with notches and incised designs. Rows of short or long notches were made, also incised lines parallel to the shaft, incised spirals or zigzags. It seems that these lines and notches were partly for ornament, and partly for facilitating the bleeding of wounded game. Many different styles of painting arrows were in vogue, and many colors of paint were used. The two most common styles were a red band about 5 cm. wide around the nock, and a

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[128] See p. 42; Lytton, *g*, figs. 57, 58; Nez Percé, *b*, pl. 7, Nos. 32, 34.

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similar band immediately below the feathering; and the feathered part of the shaft painted red.

Arrowheads varied a good deal in size, but most of them were quite small. Almost all the shapes figured by Spinden for the Nez Percé [159] were in use. Heads were placed on the shaft parallel with or at right angles to the nock, according as they were intended for use against game or people. Arrows with detachable foreshafts [160] were used, especially in war. Small game was hunted with headless arrows with sharp points. Birds, especially the smaller kinds, were shot with a three-pointed arrow, like those used by the Thompson.[161] A blunt-headed arrow, something like those of the Shuswap and Chilcotin,[162] was used only in some boys' games. For shooting fish a plain arrow with sharp point was used. Some of these were shorter than ordinary arrows and unfeathered. No crosspieces were used on the ends, as among the Thompson,[163] for shooting at the heads of fish. No arrows with harpoon or detachable points [164] were ever employed, as far as remembered. Wooden arrows, with the points of the shafts barbed or notched, were in use, as among the Thompson.[165] A special arrow was much used for hunting ducks and waterfowl on lakes. It was made of cedar wood and tipped with a splinter from an elk's leg, about 12 cm. long, securely set in the shaft with pitch. It was winged with goose-tail feathers attached with wrappings of *pa'tclen* bark. When shot, it bobbed up, floating in the water perpendicularly, and was easily seen and recovered. Most of the stone for arrowheads was obtained near *tcatkolet* and certain other places in the Coeur d'Alêne country. Some, however, was obtained from mountains to the southwest, near the confines of the Nez Percé. In later days iron was often used for making arrowheads. Some of these were notched at the sides. Very few bone points were used.

I did not learn whether any beaver spears were used long ago.

Quivers.—Quivers were made of entire skins of otter, fisher, cougar, coyote, wolf, deer, and occasionally other animals. The first three were most used. No quivers woven of bark were in use,[166] and none of leather and rawhide. No caps or covers were used on quivers.[167] No double or divided quivers, like those of some eastern

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[159] *b*, Pl. 7, Nos. 3-22.

[160] See Thompson, *a*, fig. 222 *b*; Field Mus. 111735.

[161] Field Mus. 111731; Peabody Mus. 441.

[162] Chilcotin, *e*, fig. 276 *d*.

[163] Field Mus. 111732; Peabody Mus. 440.

[164] Thompson, *a*, fig. 222 *g*; Chilcotin, *e*, fig. 276 *a*; Field Mus. 111730; Peabody Mus. 442.

[165] See Thompson, *a*, fig. 222 *f*; Chilcotin, *e*, fig. 276 *c*; Field Mus. 111729.

[166] See Thompson, *a*, fig. 224.

[167] See Thompson, *a*, fig. 225.

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tribes, were used long ago. In later days some of these were found, 411
but they may have been procured in trade from the Crow, who made
very fine quivers of cougar and otter skin with two compartments,
one for the bow and the other for arrows. Many Coeur d'Alêne
quivers had a pocket or narrow compartment for holding the fire
drill, as among the Thompson.

Guns.—The Coeur d'Alêne were one of the last tribes to obtain 177
firearms. They were practically without guns until after the traders 411
came to their country, and were not well supplied until about 1830.
Even as late as 1850 to 1860 most of them, or at least many of them,
had only bows and arrows. They claim that all the surrounding
tribes were using guns before they did. The first guns came from
the north and east; the Flathead, Pend d'Oreilles, Kalispel, Colville,
and Okanagon obtained their first guns at about the same time.
Perhaps the Flathead had guns before any of the other Salishan
tribes; but the Blackfoot and other tribes north and east had guns
before the Flathead. Of all the tribes known to the Coeur d'Alêne,
the Chippewa had the first guns, and this at a date long before the
Blackfoot or any western tribes. After the introduction of guns,
shot pouches, cap holders, and powderhorns came into vogue. The
last named were always made of buffalo horn. No wooden ones were
made or used.

METHODS OF HUNTING AND TRAPPING.—Deer were run to bay or 224
to water with dogs in the same manner as among the Thompson.
As deer, when closely pursued, run to regular crossing places of lakes
and rivers, men waited on shore at these places in ambush or on the
water in canoes. Crossing places were also watched by men in canoes
in the seasons of rutting and migrating, even when the deer were not
driven. When a deer took to the water, it was chased and shot with
arrows, or overtaken and speared. Some men preferred to use a
moderately long stick with a crooked end, or with a hook at the end,
by which they caught the bucks by the antlers and other deer by
the neck, and pulled their heads under water. When people who
were fishing and unprovided with weapons unexpectedly sighted a
deer swimming, they gave chase, and clubbed it on the head, or
caught it by the antlers and thrust its head under water until it
was drowned. Elk, moose, and bear when caught swimming were
despatched in the same way as deer.

Moonlight hunting was engaged in during warm weather in the
same way as among the Thompson. Men sat behind small screens
of brush near salt licks, and behind screens or in trees near springs
and watering places, where thirsty animals came at night to drink and
eat water grass. The methods of still hunting, hunting in company,
and driving, in vogue among the Thompson,[168] were in common use.

[168] *a*, p. 246.

224 A method of driving practiced by large parties in suitable parts of the country in the early spring was as follows. The first night in camp, before hunting, each person in the party gave the hunting chief a piece of buffalo or other animal's skin with the hair on. These pieces were about 15 cm. square. The party busied themselves making sticks with sharp points, one for each piece of skin. In the morning the chief directed the men where to go (say, to a place about 5 miles to leeward of where he was to go himself). On reaching the place, they spread out in a line about 100 meters apart and facing the wind. At a given signal they advanced slowly in line, shouting from time to time or barking like dogs. Meanwhile the chief, who had to go a shorter distance, scorched the pieces of skin in the fire, and put them together in a sack. He carried these pieces of skin and the sticks to a selected place not far from camp, about 5 miles to windward of where the hunters had started. Here he set out the sticks with a piece of scorched skin on the end of each in a line parallel to the line of hunters. He now went to some eminence near the line of sticks and toward the hunters to watch for the deer. As the drivers approached, the startled deer ran toward the line of sticks; but when they get near enough to smell the scorched skins, they hurried back again, and bunched together beyond the scent of the skins. When the drivers arrived below the chief, but still out of sight of the deer, the chief called to the nearest to stop advancing, as the deer were now stationary and close by. The signal was passed along the line; and each man lay down, concealing himself as well as possible. The chief now descended, and, advancing directly down wind from the sticks, ran toward the deer, shouting and throwing up his hands. The deer scattered and ran toward the line of hunters, who now shot them as they advanced or passed. According to circumstances, when the final signal was given, the hunters sometimes came closer to each other and nearer the deer, before concealing themselves, and sometimes they formed a semicircle around the deer. Whatever deer were killed were now skinned and cut up by all hands; and the meat that could not be carried to camp immediately by the hunters was piled up and covered with snow. Generally the following day the women carried this meat to camp.

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"Ringing" deer by a body of hunters advancing toward the center of a circle was not in vogue. Possibly the country was in most places unsuitable for this method. However, a method somewhat similar was employed in places where a long mountain ridge terminated abruptly in a lake, forming a steep bluff above the water. One side of the ridge was chosen for the hunt, which began on the ridge, from 4 to 7 miles from the lake. From this point the drivers started in extended line, one above another, on the side of the ridge, their objective being the bluff. They walked with the wind. Other

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men were stationed along the top of the ridge, some distance back from the bluff, and others in the same way at the bottom. A runway or passage was left for the deer to reach the lake along the base of the bluff. Canoes were concealed behind the bluff. When the deer found that they were entrapped, they ran into the lake, where the canoes attacked them, the women paddling, and the men shooting. All deer entering the water were soon overtaken and killed. Those that tried to pass back on the drivers, or through the men stationed at the sides above and below, were also as a rule killed. Any that returned from the water when the attack by the canoes commenced were met by the men stationed near the foot of the bluff, who advanced to the water edge when they saw that the deer had taken to the water.

After the introduction of horses, game—even antelope—was sometimes run down on open ground, but this kind of hunting was not always successful. Buffalo were hunted by parties of mounted men advancing on them in a line, usually not far apart, and often quite close together. At a signal given by the hunting chief, the hunters dashed at full speed at the herd of buffalo, stampeding them. They shot and speared the animals in the rear and sides of the herd. The pursuit and slaughter continued until the party considered that they had sufficient meat and skins. Occasionally, in the excitement, more were killed than the party required, and only the choicest meat, fat, and skins were taken. Buffalo were also stampeded over cliffs above coulees, and sometimes killed in large numbers by the fall. It is said, however, that this method of driving over cliffs was not used by the Coeur d'Alêne in their own country when hunting elk or other kinds of game. Possibly the timbered nature of the country and the contour of the hills did not favor its employment there.

Decoy dresses made of the heads and skins of animals were used by some men in still hunting to approach the game before shooting. Headbands and caps set with horns, ears, or side feathers were also used. Antelope were frequently approached in this way.

Deer and elk were called both by direct imitation and with calls made of wood.

Animals, such as deer, were cut up in the same way as among the Thompson [169] and their skins were also often used as temporary bags for carrying meat to camp. It seems, however, that the long stick that was put inside the bag for stretching it was not used by the Coeur d'Alêne. (Fig. 11.)

Spring pole snares for catching the feet of deer, like those common among the Thompson,[170] were not used, but deer fences were erected and snares set in the openings. These consisted of ordinary running nooses of Indian-hemp rope. The end of this rope was fastened to a

[169] a, p. 248. [170] a, fig. 228.

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224 tree or log or to a stick erected for the purpose, and the noose spread in the opening with strings of light, fragile bark fastened above and at the sides to poles or trees. The deer put its head through the noose, and in moving farther away snapped the supports, drew the noose tight around its neck, and choked. Snares of this description were also used for capturing elk and bear. They were often set on animals' trails. Nets, pitfalls, and corrals of brush or poles for catching deer and other game were not used. Deadfalls were used for catching bear

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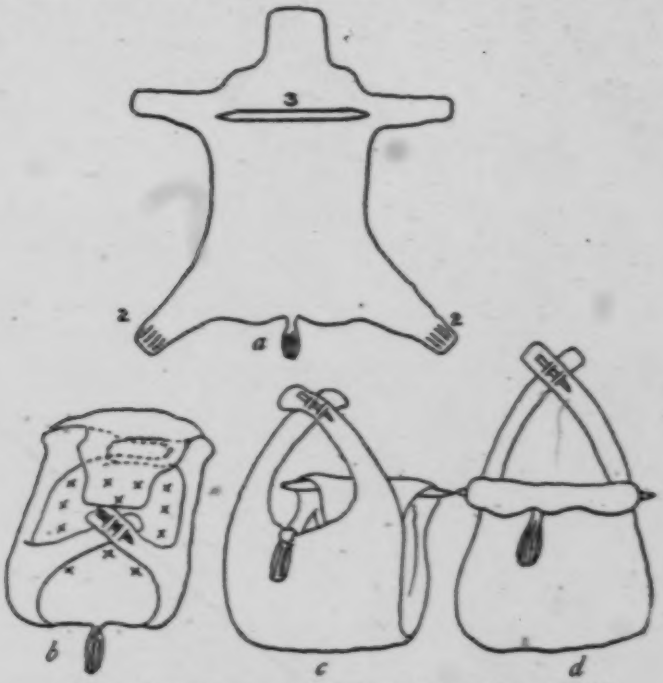

FIGURE 11.—Sketches illustrating the use of a hide for a bag in which meat is carried

223 and several other kinds of animals. Spring-pole snares were used for catching rabbits. Prairie chicken, grouse, and rabbits were caught with ordinary noose snares of twine set on their trails or among bushes. Sometimes a small brush house was made, and the snare set at the opening; or short wings of brush were erected leading to bird snares. The red-headed duck and some other kinds of duck were caught with lines and hooks baited with small fish. Large eagles were caught by men concealed in a pit screened with brush. When the eagle started to eat the bait the man seized it by the feet.[m] Young eagles were

[m] Shuswap, *c*, p. 523; Nez Percé, *b*, p. 215.

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taken from their nests and reared for their feathers. Very little is remembered now of the old methods of trapping before the introduction of white man's traps and the taking up of buffalo hunting. Since the days when the tribe began to go regularly to the plains very little trapping has been done. Few capable men remained at home during winter, the trapping season, most of them being absent on the buffalo hunt. Trapping and snaring of game thus fell into disuse, and has been little prosecuted since 1800.

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Fishing—*Hooks.*—Fish were hooked, gaffed, speared, trapped, and netted. The methods of fishing with hooks and lines appear to have been about the same as among the Thompson.[172] Lines were made of Indian hemp. Rods were of wood of any suitable bushes at hand. Fishline reels were made of a single piece of wood, generally oblong or square in shape. Lines were also merely hanked and put into the fish bag. Fish bags were woven of rushes or other materials.[173] Some were of rawhide and others were receptacles or baskets of bark. The most common hook was angular in shape, consisting of a wooden or bone shank and a barb of bone.[174] This was the only kind used on lines set in lakes, and was also the kind used for catching ducks. The other kind was the "gorge" hook, consisting of two straight splinters of bone fastened together.[175] Stone sinkers were used on nets and lines set in lakes. Many sinkers were simply attached with a double hitch,[176] while others were notched, grooved, or bored.[177] Floats, it seems, were made of tule. Those for lines were very small. Gaff hooks, with long wooden handles, were used for feeling salmon in the pools and hooking them out in the dark. It is uncertain whether they were used before the advent of iron, as the hooks are remembered as always having been of this material. Some tribes may have used gaff hooks with heads set with barbs of bone or antler like the angular fishhook used on lines.

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Spears.—Two kinds of fish spears were in use. One was of the harpoon kind, with single detachable point,[178] used for spearing salmon in shallow riffles and from the banks of rivers; and the other was three-pronged with solid head.[179] The latter were of various sizes for spearing fish of different kinds from canoes or from the edge of ice. Spear points were made from leg bones of elk or deer. Harpoon spears with double prongs, like many used by the Thompson,[180]

[172] *a*, p. 253.
[173] See Thompson, Peabody Mus. 156-158.
[174] See Thompson, *a*, fig. 234 *b*.
[175] See Thompson, *a*, fig. 234 *a*; Nez Percé, *b*, fig. 5, no. 9.
[176] See Thompson, *a*, fig. 234 *a*.
[177] See Thompson, Ottawa Mus. VI, M, 409.
[178] See Nez Percé, *b*, fig. 5, No. 10; compare Lillooet, *k*, fig. 87.
[179] See Thompson, *a*, fig. 232; Nez Percé, *b*, fig. 5, No. 11.
[180] *a*, fig. 231.

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226 appear to have been unknown. Fishing through holes cut in the ice was a common method used in winter. The fisher lay flat on a woven mat, with a robe or blanket over his head; he held the line with a fish lure in his left hand, and a three-pronged spear in his right, ready to strike. Fishing with bait and hook and line was also practiced through holes in the ice when the weather was not too cold. Large trout were speared on dark nights in the lakes from canoes by torchlight. As among the Thompson, the torches consisted of bundles of split pitchwood, and three-pronged spears were used. Eye shades of [293] several kinds were worn by the spearmen. (See p. 76.)

Traps.—Fish traps were of several kinds, but I did not obtain detailed information regarding them. The screen trap described by Spinden was in use.[181] (Fig. 12.) A second kind of trap commonly employed was used chiefly in creeks when they were in flood. It appears to have been the same as the cylindrical trap of the Thompson with "heart," and was called *moo*, which is also the Thompson name. A third kind of trap, with a trapdoor composed of a row of slanting sticks, appears to have been the same as a common kind among the Thompson, Shuswap, and Nez Percé.[182] A fourth kind, said to have been circular (possibly cylindrical), was used only for small fish. A fifth kind was used, it seems, only for salmon in large streams. It was large, and had high walls. The top was open excepting at the ends, which were covered over to prevent fish from jumping out. These traps were made of coarser materials than others; they were

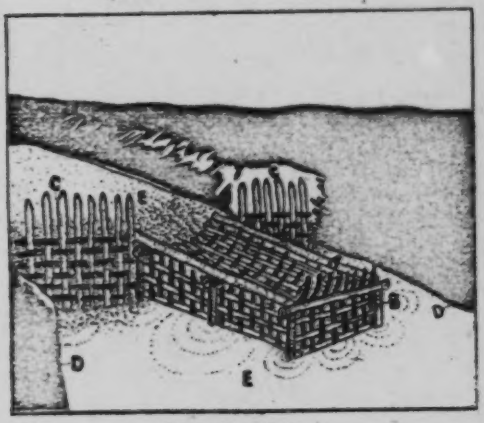

FIGURE 12.—Fish trap

[181] See Nez Percé, *b*, p. 211. I have seen screen traps used by the Shuswap and Chilcotin in small, rather rapid streams and have often seen fish lying on the screens. The screens were somewhat larger than the ones used by the Nez Percé. They were made of willow rods fastened together with bark and withes. They were oblong, slightly depressed in the center, and tilted up at the lower end away from the stream. I am under the impression that some of them had low brush walls to prevent the fish falling off the sides. Some had corrals underneath to catch any small fish that worked through the screens. The whole creek was dammed and the water forced over the screens with great force.

[182] See Shuswap, *e*, fig. 245 *a*, *b*; Nez Percé, *b*, p. 211.

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set in rocky places and fastened to stout logs, as a considerable volume of water flowed through them. Men walked into them and clubbed the salmon. It seems they were used only on Spokane River. Weirs were commonly employed in conjunction with traps, and there were also simple weirs for stopping fish, thus facilitating spearing. 226

Nets.—Long nets were set in lakes, and ordinary bag nets were used for catching whitefish (*Coregonus*) and other fish from rocks and platforms on the banks of streams. Very large bag nets with long handles were used for catching a "sucker" which appears on the surface of lakes in calm, warm weather. The nets were dropped through the masses of fish from canoes. They were also scooped up with small bag nets into the canoes.[183] Bag nets were also set as traps, as among the Shuswap,[184] and the fish were driven into them. Bag nets were not used by the Coeur d'Alêne for fishing salmon, nor were they used in salmon fishing by the Spokan; but it is said that the Nez Percé used bag nets a great deal in capturing salmon in the rivers. It seems that all salmon were trapped, speared or gaffed by the Coeur d'Alêne and also by most of the Spokan. It is said that the latter, in a few places on tributaries of the Spokane River, used large-mesh nets spread across the stream. These may, however, have been intended in large measure as weirs for stopping the fish rather than for catching them. The Coeur d'Alêne had no salmon in their own country, but salmon came close to the borders of their territory along Spokane River. Some Coeur d'Alêne bought what dried salmon they required from the Spokan; but large numbers of the tribe went to Spokane Falls and other parts of Spokane River where they fished salmon for themselves with the Spokan tribe. As the two tribes were usually friendly, this opportunity was generally available. It is said that no salmon could pass the falls, and therefore there were no salmon in the Coeur d'Alêne country. A long time ago (before the introduction of the horse, according to some also later) some of the Coeur d'Alêne were in the habit of trapping salmon in the mountains to the southeast, on streams which were northern feeders of the Clearwater. This was near the confines of the Nez Percé country. Long ago they also fished salmon at several points on the main Clearwater.[185] Although the Nez-Percé claimed these places to be within their territory, they never themselves went there to fish. Long ago, some Coeur d'Alêne also fished salmon on the Graywater, and beyond Smeda, up to the mountains as far as the salmon went. No landlocked salmon frequented any water in the Coeur d'Alêne country; but trout of several kinds, whitefish, and several other kinds of fish were abundant. It seems that sturgeon also occurred. 173 226

[183] See Shuswap, *e*, p. 526.

[184] *e*, fig. 242.

[185] My informant said "the main Snake River," but seemed to mean Clearwater River.

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VI. TRAVEL, TRANSPORTATION, AND TRADE

501 CANOES.—All the canoes were of the sharp-snouted "sturgeon nose" type like those used by the Thompson, Shuswap, Lake, Kutenai, and some other tribes. All were made of cedar bark. No "dugouts" were used. In size, canoes varied from small ones, intended for the use of a single person, to large ones, capable of accommodating seven people and some cargo. The bark of trees intended for canoes was stripped when the sap was running, in May, June, and July, and almost all canoes were made during these months. Holes were made in the trees, and wedges driven in, on which a man climbed to a height sufficient for the length of bark required for the canoe. A cut encircling the tree was made at this place and another at the bottom. A long, vertical cut was then made down one side of the tree, connecting the two cuts, and the bark taken off in a single piece. For prying off the bark, peelers of antler and wood were used, as among other tribes.[186] Split cedar root was used chiefly for sewing canoes. Paddles were made altogether of fir wood. Cedar was considered too light, and tamarack and pine too heavy. They were nearly all of one shape, with blades pointed at the ends, widest near the handle end.[187] In some places, where canoes could not be made, tule rafts were used, and in other places where both bark and tules were scarce, pole rafts were employed. Tule rafts were pointed at both ends. They were made of lodge mats rolled in bundles; or tules were tied in long bundles which were tightly lashed together. A well-made raft resembled a canoe, and was almost as good as one. Canoe bailers were made of bark, and were like small baskets.

493 TUMP LINES.—Before the introduction of the horse, everything not transported by canoe was carried on people's backs with tump lines. Dogs were not used for carrying loads. Tump lines consisted of wide bands of hide that passed over head or chest, and lines of hide at the ends for attachment to the burden. The load was rolled in matting, put in mat bags, carrying bags woven of Indian-hemp twine, or hide bags. Baskets were also much used, especially in transportation of loose materials, and were employed mostly by the women.

481 SNOWSHOES.—When snow was deep on the mountains, people used snowshoes for traveling and hunting. They were of types similar to those of the Thompson. Three shapes of frames were in use, and two or three forms of mesh, differing more in arrangement of the strings than in the weaving.

A common kind was exactly like the common kind used by the Thompson.[188] Another shorter, rounder kind was less common. It had three head strings on each side, and was of the same weave as

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[186] See Shuswap, *e*, fig. 235, *a*, *b*.
[187] See Field Mus. No. 111954.
[188] *a*, fig. 239.

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the first one. It was even rounder than a similar style used by the Thompson.[189] A third kind, similar to a Thompson style,[190] had four head strings on each side, and cross strings in groups of threes, or, more generally, fours. A few were made in groups of twos. Like the first, this was a common type. The manner of attaching the lacing or foot strings of snowshoes seems to have been similar to the common Thompson method.[190] Fillings of snowshoes consisted of babiche or rawhide strings made chiefly from bear hide. Occasionally buffalo, elk, and deer hide were used. No cross sticks were employed on real snowshoes, and no frames with sharp or pointed "tails" or "heels." Most frames of snowshoes were made of an unidentified wood called *squuzt* (?), which grows in the mountains. A few were made of maple-wood vine (?). When parties were caught in heavy snow without snowshoes, and there was no ready means of making proper ones, temporary snowshoes were made of brush or saplings tied together at the ends, and kept stretched in the middle with cross sticks, which served also instead of filling. Most of these were nearly of the same shape as a kind of temporary snowshoe used by the Thompson.[191] The sizes of snowshoes were the same as among the Thompson.

Dogs.—The ancient dogs of the Coeur d'Alêne are said to have been rather small. Face and ears resembled those of coyotes. Their colors were dark or bluish gray, spotted, or mixed. They were used only for hunting, and, it is said, never for purposes of transportation, such as carrying burdens or hauling loads. No dog sleds of any kind were known. Dogs were never clipped, and their hair was never used for any purpose. Their flesh was never eaten; and their skins were seldom used, if at all. It is said that no regular halter ropes with toggles, like those of the Thompson,[192] were in use. Leashes for hunting dogs were made of rope.

Horses.—Horses were introduced a long time ago, but were not plentiful or much used at first. Some think the tribe had plenty of horses, at least about 1760. They were procured in the beginning chiefly, if not altogether, from the Kalispel, Pend d'Oreilles, and Flathead. The very first horse came from the Kalispel, and the following story is related regarding it:

The first horse came to the Coeur d'Alêne country at a place about 3½ miles northwest of De Smet. A large number of people were gathered there, digging camas. They saw a man approaching on horseback, and became greatly excited. The rider was a Kalispel Indian, who remained several days with the Coeur d'Alêne. The people examined the horse closely, and wondered much at the strange animal. As the horse was gentle, many people tried to ride him; but when he trotted, they fell off, excepting one man. The Coeur

[189] Thompson, *a*, fig. 242; Lillooet, *k*, fig. 91.
[190] *a*, fig. 241.
[191] *a*, fig. 243.
[192] *a*, fig. 227.

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177 231 492 d'Alêne obtained their very first horses from the Kalispel, and a little later obtained a few from the Pend d'Oreilles, Flathead, and Spokan. A few of the Coeur d'Alêne crossed the Bitterroot Mountains in days before they had horses, visiting the Pend d'Oreilles and hunting buffalo which were at one time quite plentiful in the Flathead and Pend d'Oreilles countries between the Rocky Mountains and the Bitterroot Range; but no Coeur d'Alêne went on the plains east of the mountains until after they had horses. When they first went to the plains they had plenty of horses; and the neighboring tribes, the Spokan, Colville, Columbia, and Nez Percé, were also well supplied. They found at this time that the Shoshoni and Flathead had great numbers; but the Blackfoot and some other eastern tribes did not seem to have many. As an abundance of horses made traveling and buffalo hunting much easier, the tribes to the east who were not well supplied made frequent raids upon the Shoshoni and Flathead, trying to steal their horses. At this time the Crow had more horses than the Blackfoot and Gros Ventres, but not nearly as many as the Shoshoni and Flathead. When not at war, the Coeur d'Alêne and western tribes in early times always sold horses to the Plains tribes, but no horses were procured by western tribes from eastern tribes. It seems certain that in early times the Crow, Blackfoot, and all the near-by eastern tribes secured all their horses in trade and in war from the Shoshoni and Flathead, who had horses long before they did. Horses were considered the greatest wealth a person could have. The Plains tribes were still using dogs for packing and hauling when the Coeur d'Alêne began to frequent the plains; but as they gradually became better supplied with horses, dogs were used less and less. In later days, when buffalo became scarce on the eastern plains, the tribes from that region, who were by this time all well mounted, moved farther west into the better buffalo grounds, encroaching on the Shoshoni and Flathead.

177 492 HORSE EQUIPMENT.—Saddles and other equipment for horses must have come into use at the time of the introduction of the first horses. Certain articles of horse equipment are said to have been borrowed from the Pend d'Oreilles, and it seems likely that the rest came from the same source. Men's saddles were of two kinds. One kind, perhaps the most common one, consisted of a pad of deer's hair inclosed in leather. It was made to fit the back of the horse, and the four corners of the saddle were generally ornamented with areas of solid beadwork or quillwork in two or three colors.[193] The other kind of saddle was constructed somewhat like a packsaddle. The sides were of wood, and each pommel was made of a forked piece of deer's antler, which formed an arch slanting outward. The lower parts of the tines were fastened to the sidepieces with thongs, which passed through holes in the latter. Rawhide was shrunk over all.[194]

[193] *1*, fig. 8. [194] *1*, figs. 4, 20.

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Women's saddles had wooden sides and high straight pommels of antler or wood with wide, flat ends. Rawhide was shrunk over all, and they were often further covered with leather, which was cut into fringes around the ends of the pommels.[196] Sometimes, instead of cut fringes, a strip of dressed skin about 7 to 10 cm. wide, often covered with solid beadwork on the outside, depended from each pommel, reaching almost to the horse's back.[196] The ends of these bands were often fringed. Many women's saddles had a spike of wood or antler which projected forward and upward from the middle of the front pommel.[197] It was used, it seems, chiefly for suspending the baby carrier when traveling. Some saddles had short skirts of leather which were beaded or fringed along the edges. Stirrup leathers consisted of wide straps of heavy buckskins or elk skin, and stirrups were made of slats of wood bent into shape by heating when green. Generally buffalo or other skin was shrunk over them. (See *l*, fig. 12, p. 16.) Cruppers were used with many saddles. They consisted of wide pieces of skin fringed along the lower side, and beaded on the outside.[198] Collars or "horse necklaces" of similar material and design were also used a good deal, especially by women. As a rule, they were fringed and embroidered, and many had pendants that hung on the horse's chest. Saddle blankets consisted of pieces of woven matting below and pieces of buffalo or other skin in the hair on top. Some saddle blankets of leather, embroidered along the edges and having long corner ends, were also used.[199] Saddle covers of skin, used over the saddle for sitting on, were common. Sometimes light robes were used for this purpose.

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Bridles consisted of ropes or braided or twisted horsehair or buffalo hair attached to the lower jaw. Many consisted merely of a strip of buffalo hide or other rawhide. Cinches were made of woven horsehair or of rawhide. Lariats, halter ropes, and stake ropes were made of horsehair, buffalo hair, or of leather braided or twisted; and others were merely long strips cut out of raw buffalo and other hide. Women used fringed hide bags [200] attached, usually one on each side, to the fronts and sometimes also to the backs of saddles. Saddlebags were fastened to the saddle behind. These crossed the back of the horse, and had a deep pocket on each side and very long fringes.[201] Things required during the day when traveling and odds and ends were carried in them. Quirts were like those in use among the Flathead, Thompson and other tribes. They had handles of antler or wood, and lashes of rawhide.[202] Although the horse and dog travois were

[196] *l*, fig. 17.
[197] *l*, fig. 2.
[198] *l*, figs. 2, 17.
[199] *l*, figs. 14, 15.
[200] *l*, fig. 18.
[201] See Thompson, *a*, fig. 151; Shuswap, *e*, fig. 220.
[202] *l*, fig. 19.
[203] *l*, figs. 23, 24.

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Although the horse and dog travois were
[493] both well known to the Coeur d'Alêne, who had seen them con-
492 stantly during the many years they hunted on the plains, still they were never adopted. Carrying rather than hauling was the method of transportation preferred by the Coeur d'Alêne as well as by other western tribes, because best adapted for travel through rough, mountainous country.

Packsaddles were of wood, both sides and crosspieces. Antler was sometimes used for crosspieces; and poplar wood was principally used for the sides of both pack and riding saddles. Rawhide was shrunk over all.[203] Large rawhide bags and parfleches were hung by loops over the crossbars of the packsaddle, one on each side, and goods were transported in them. Robes and skins were often thrown flat on the top of these, and the whole load fastened down with rawhide ropes. Sometimes bulky materials, such as tents and skins, were folded and lashed together in bundles of equal weight, to be carried as side packs on horses.

Horses were often decorated with tassels and bunches of dyed or painted horsehair, and tail feathers of eagles, hawks, and other birds. Sometimes pendent feathers were attached, one above another, along the outside of horses' tails. A feather pendant or a long streamer of dyed horsehair was often suspended from the lower jaw. Some men made war bonnets of eagle-tail feathers, which were strapped on the horses' heads. Horses were painted in various ways, and their manes and tails were plaited or clipped in different styles. Some men and women rubbed scent or perfume on them.

439 TRADE.—More or less trading was done by all parties visiting or being visited by neighboring bands or tribes. As most things which the Coeur d'Alêne had were common to all the neighboring tribes, trading was generally merely an exchange of articles common to all, and depended on the needs and fancies of individuals. However, there were a few things which were abundant with some tribes and scarce or absent in the territories of others. Thus soapberries (*Shepherdia*) and hazelnuts, which did not grow in the country of the Coeur d'Alêne, were obtained from the Spokan, who, in turn, got them from the Colville Indians, in whose country they were plentiful. Bitterroot also did not grow in the Coeur d'Alêne country, and was procured from the Spokan, in whose country it grew abundantly. After the introduction of horses, many Coeur d'Alêne made trips to the district around Cheney and Sprague, in Spokan territory, to dig it. The Spokan never raised any objections, as they had an abundance, and, besides, they were always friendly with the Coeur d'Alêne. The Spokan also allowed them to come into their territory and put up supplies of salmon, as there were hardly any in the Coeur d'Alêne country. Some of the Coeur d'Alêne, however, preferred to

[203] Peabody Mus. No. 194.

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buy dried salmon from the Spokan. A little dried salmon was also occasionally obtained from the Paloos. 439

Tobacco was imported, as none was native to the country, and it seems none was grown. It is not clear from which tribe they obtained it, but some think it was procured chiefly from the Spokan. After the arrival of the fur traders, tobacco was procured entirely from them. Dentalium, abalone, and some other shells used as beads were procured chiefly from the Spokan. A few were obtained from the Paloos, and possibly from the Nez Percé; but all these shells came originally from the tribes along Columbia River near The Dalles, who procured them from other tribes living on the coast or to the south. In later days fur traders sold dentalia and other shells. Fresh-water shells were used to some extent and were obtained at home. Flat, circular beads were bought chiefly from the Spokan, who procured them from the tribes along Columbia River. In later days these also were procured from the traders. They were in vogue a very long time ago. Polished tubular bone beads, for necklaces and breastplate ornaments, came into use in the beginning of the last century, and were procured, it seems, from the Flathead and the white traders. It is not known where copper and iron came from before the advent of the traders, but some think chiefly from The Dalles through the Spokan.

Long ago a very few slaves were bought from the Spokan and Paloos. They were nearly all young boys and girls, and, according to tradition, were chiefly Snake and Ute. Occasionally young slaves of Umatilla and Paloos extraction were also bought from the Spokan. Sooner or later these were bought back by their relatives. Sometimes the Paloos would come and buy them back directly, but oftener the Spokan who sold them would buy them back and sell them to their Paloos or Umatilla relatives who wanted them. The Snake and Ute slaves were never bought back, as their relatives lived too far away. The Coeur d'Alêne hardly ever bought and sold slaves among themselves; and very few of them cared to have any, even if they could afford to buy them. 177 439 567

Before the advent of the horse, a good many buffalo robes were bought from the Pend d'Oreilles and Flathead. Some sheep's horns were also bought. Parties of Coeur d'Alêne and Nez Percé always did more or less trading when they met, but there was no trade in any special articles with the Nez Percé. 177 439

It seems that in olden times the Coeur d'Alêne did nearly all their trading with the Spokan, and comparatively little with other tribes. After they began to go to the plains a trade sprang up in special articles with several of the Plains tribes. All parties going to the plains to hunt buffalo carried small quantities of western products to trade, for the Plains tribes were very fond of some of these, and were

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177 439 willing to pay rather high prices. Thus salmon oil put up in sealed salmon skins, salmon pemmican mixed with oil and put up in salmon skins, cakes of camas and other roots, cakes of certain kinds of berries, Indian hemp, and Indian-hemp twine were transported across the mountains. Some people say that a great deal of Indian hemp and Indian-hemp twine was sold to the Plains tribes, fairly large quantities of camas cakes, salmon pemmican, etc., and only small quantities of berry cakes. The Plains Indians also desired arrows and bows of horn and wood, which they considered better than their own; also shells, certain kinds of beads, necklaces peculiar to the west, and greenstone pipes. They were also anxious to buy western horses; and most parties drove a considerable number of spare horses along, partly as remounts, but most of them for sale. Skins and clothes were also traded and interchanged. In exchange feather bonnets of the best kind and buffalo robes of the finest sort were obtained. The best bonnets and robes of the Plains tribes were considered better than those of their own. The feather bonnets most desired were of the Sioux style. Some of them were made by the Crow; but most of them, including all the best ones, were made by the Sioux themselves, and sold by them to the Crow. The buffalo robes desired were of the softest tan, and ornamented with a band of beadwork across the middle. The Crow robes were most highly valued. Often a horse and, in addition, a well-made leather shirt, was paid for one of the best kind of robes. Catlinite, and catlinite pipes, were also often bought from the Plains tribes. It is said that often when the Coeur d'Alêne or other western tribes met Plains tribes, the chiefs of the two sides held a talk and declared a state of peace and trading for a certain number of days. No one on either side was to quarrel, fight, or steal horses; but all were to be friends for the allotted number of days, and all were to play games and trade as they felt inclined. Then the people of both sides intermingled freely and without sign of restraint or suspicion. Often, toward the end of the time, dances of various kinds were held, large numbers taking part. The conduct of the people during these periods of truce was in great contrast to their attitude at other times, when each side was always ready to attack or repel an attack. Sometimes, after all had parted good friends, less than a day passed before one side made an attack on the other. The Blackfoot are said to have been the worst offenders. Often the very first night after the truce was over, and each party had gone its way, they would return and try to run off horses or kill stragglers around the camp. For this reason the western Indians, for several nights after parting company with their eastern friends, corraled their horses, mounted strong guards and were ready to repel any attempt at attack or horse stealing.

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439 The articles traded for with the early fur traders were flint and steel, guns and ammunition, traps, iron, copper, knives, hatchets,

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glass beads, shells of certain kinds, red and blue cloth, and tobacco. Furs of beaver, otter, fox, marten, fisher, dressed buckskin, and other hides, and foods of certain kinds, were given by the Indians in exchange. 439

VII. WARFARE

WEAPONS.—Besides bows and arrows, already mentioned, for offensive purposes spears, lances, knives, daggers, and several kinds of clubs and tomahawks; for defense, shields and armor were used. War spears were usually about 2 meters long, with a point of flaked stone either leaf or knife shaped, rather long and narrow. All were sharp pointed and double edged. After iron came into use, some of them were serrated near the base on both sides. In later days, when buffalo were chased on horseback, a longer spear with a narrow point was sometimes used for stabbing game. Handles of spears were of various kinds of wood, particularly an unidentified wood called *sɛleqa'lqʷ*. Lances for throwing were used both in war and in games. They were about 1½ meters in length and resembled large, heavy arrows. They were feathered like arrows and had stone and iron points. Those employed in games simply had the ends sharpened. They went out of use as a weapon soon after the introduction of the horse and the beginning of buffalo hunting on the plains. War knives had blades like spear points. They were all of flaked stone, somewhat leaf-shaped, set in short wooden or antler handles. After iron came into use, all war knives were made of that material, and were double edged, like those of the Thompson.[204] Some daggers were made of antler and bone. No double-ended daggers were used for fighting and for pushing in mouths of bears, as among the Okanagon and Thompson. 411 721 [526]

War clubs were of at least seven kinds. One kind consisted of a round stone set in the end of a short wooden handle, and heavy rawhide shrunk over all, which made the club rigid.[205] Usually the end of the handle was slightly grooved to fit the roundness of the stone, but occasionally instead the stone head had a shallow socket for the end of the handle to rest in. In rare cases it had two shallow grooves running at right angles for the attachment of thongs to bind it to the handle. In most clubs no thongs were used, the stiff rawhide being considered sufficient to hold the head firm.

A second kind of club was like the first, but with a pliable head. The stone was inclosed in a small bag of skin, the lower end of which was attached to the handle, leaving the middle part as a pliable neck.[206]

A third kind consisted of a spike of elk or deer antler set crosswise in the end of a short wooden handle. Some were double-ended with

[204] *a*, fig. 246.
[205] See Thompson, *a*, fig. 247.
[206] See Thompson, *a*, fig. 248; Nez Percé, *b*, p. 227, and fig. 5, No. 5.

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411 721 two spikes of equal length, while others had a shorter back spike of antler, sometimes of flaked stone.[207] Some of these clubs had single or double ended heads of flaked stone.[208] Rawhide was shrunk over the ends of these clubs. In later days iron was substituted for antler and stone; but after the arrival of the traders, trade tomahawks of iron largely took their place.

A fourth kind had a double-ended, somewhat oval stone head, set across the head of a short wooden handle. The stone generally had a shallow groove around the middle for the attachment of thongs to connect it tightly to the end of the handle. Hide was usually shrunk over the joining, or over the entire club excepting the tips of the head.[209]

A fifth type had a spike of antler or a blade of arrowstone sunk and glued into the upper end of the face of a wooden handle. Some clubs had a groove up and down the handle in the upper half of the side opposite the striking head. In this groove was set a row of small splinters of arrowstone, like teeth in a saw. In later days a long, narrow blade of iron was used instead of the stone teeth, and an iron spike for the striking head.[210]

A sixth form used was a one-piece club of elk antler, with a short tine, or piece of a tine, at one end sharpened to a point. It was probably like similar clubs used by the Thompson.[211]

A seventh form was made of one piece of wood. It was somewhat paddle-shaped, but much thicker, in proportion, than the blade of a paddle. It was often ornamented with incised designs, and some were polished. It appears to have been the same as a common wooden club among the Thompson.[212] Single-piece stone clubs, it would seem, were not made, but a few made by tribes along Columbia River were obtained in trade. As far as known, no clubs of whalebone were obtained in trade.

173 411 721 It is claimed that all these kinds of clubs were in use before the advent of the horse; and tradition says that all are very ancient, excepting perhaps the fourth kind, which, according to some, came into vogue about the time of the introduction of the horse. Some claim that the fifth kind is older than the fourth, but tradition is not quite clear as to whether it is equally as ancient as the other kinds described. Clubs were ornamented with skin fringes, feathers, hair tassels, and painted designs. Iron tomahawks became common after the arrival of the traders; also musket clubs and other clubs of supposedly white manufacture were obtained, as well as a few swords, machetes, and bayonets. When these trade weapons became common the use of most of the old-fashioned clubs was abandoned.

Points of arrows and spears were not poisoned in any way.

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[207] See Thompson specimen, Peabody Mus. 383.
[208] See Thompson, *a*, fig. 299.
[209] See Nez Percé, *b*, p. 227.
[210] See Peabody Mus., No. 379.
[211] *a*, fig. 81.
[212] *a*, fig. 251.

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ARMOR.—Long ago several kinds of armor were used. A sleeveless shirt or tunic of heavy elk hide, reaching below the hips, was in vogue. If possible, it was soaked in water before being used in battle. A short vest of wooden rods woven or fastened together with thongs or with Indian-hemp twine was in use. It reached from the shoulders to the hips, and had spaces for the arms.[213] The common wood used was *Spiraea* sp. (?). The outside was generally covered with dressed skin, which was ornamented with feathers and painted designs.[214] Some elk-skin tunics also had painted designs. Cuirasses made of slats of wood were not used.

Three or four kinds of shields were in use. One kind was oblong and about 1½ meters in length. It was made of a single piece of heavy elk hide.[215] It was sometimes moistened with water when about to be used. One side often carried painted designs. The second kind was circular or slightly oval, and about 60 centimeters in width. It consisted of from one to three thicknesses of heavy buffalo, elk, or other hide, stretched while moist over a hoop, and dried. The skins were sewed to the hoop. When two or three thicknesses of skin were used, the hoop was taken off when the skins were quite set, and the edges all around were sewed together. Some shields were circular and small, made of the thickest hide from the thigh of the buffalo, further thickened and hardened by scorching in fire. After the introduction of the horse this shield was the only one used; and it continued in use until after the introduction of firearms, when all kinds of shields became useless. According to tradition, small wooden shields were also used long ago, but nothing is now remembered of their shape and construction. None of the oldest living Indians have seen any of the old-style shields and armor, excepting the small hardened buffalo-hide shield. Although this type is said to have been in use before the advent of the horse, some think it is not as ancient as the others. All other kinds of shields and armor gradually went out of use after horses were employed, as they were not adapted for riding.

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FORTS AND DEFENSES.—Long ago there were many forts. Most of them were stockades consisting of a row of posts, set deeply in the ground, as close together as possible. Sometimes they surrounded small groups of houses; but usually they were built near a camp as a place of refuge in case of attack, or as a safe retreat at night when most of the men happened to be away. The walls were about 3 meters high, and provided with loopholes at the proper height for shooting arrows. Shelters made of mats were erected all around the inside of the walls for the accommodation of the people. Some

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[213] See Thompson, *a*, fig. 254.
[214] See Thompson specimen, Peabody Mus., No. 378.
[215] See Thompson, *a*, fig. 255.

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712 of the smaller stockades had the whole enclosed space roofed with mats. Pits and trenches were sometimes dug inside for the greater safety of noncombatants. The shape of all the stockades appears to have been circular, and all were provided with zigzag entrances just wide enough to admit one person at a time. These entrances were closed with wooden bars.

Another kind of fort was made of logs laid horizontally one above another, somewhat after the manner of a log cabin. Logs were also laid across the roof, and the whole building covered, first with brush and then with earth. The walls were about 2 m. high and had loopholes between the logs. Pits were dug in some of them and some had underground passages leading to the edges of banks or concealed places among rocks or trees. The entrances to these buildings were low and narrow, admitting a person only on all fours. Most buildings had a small hole left uncovered in the middle of the roof to admit light, to serve for ventilation, and as a smoke hole when fires were lighted. In shape, these fortresses appear to have varied, many being oblong, others square. None of them were very large. This type of fort had the advantage that it could not be set afire by an enemy.

Temporary defenses consisted of breastworks and circular inclosures of logs laid one on another to a height of more than 1 meter, and covered with brush and earth. Sometimes a trench was dug along the inside of the wall. Other temporary defenses consisted of a fence of poles made like a corral, with brush and earth thrown against it. Still others were circular or semicircular inclosures made of stones piled up to a height of more than 1 meter. Loopholes were left here and there between large stones. In wooded parts of the country they were made entirely of brush piled up to about the same height and partially covered with thick bark and earth. The nature of the breastworks depended a great deal on the environment, configuration of the ground, material at hand, and the number of people engaged in making them. Many were semicircular, some were completely circular, and others formed straight lines and zigzags.

292 714 776 WAR DRESS.—War dress varied a great deal, as each man attired himself according to his own inclinations and dreams. Some men went into battle with only a breechclout, moccasins, and headdress, while in olden times suits of armor were worn by many. Most warriors wore a special headdress of some kind, which varied among individuals according to their guardian spirits, dreams or tastes. [302] For war the hair was usually done up in special fashions (see p. 85); and all warriors painted their faces and exposed parts of the body in designs of different colors, often according to their dreams. Others had styles which they considered lucky or which they had adopted from past usage. Feathers, skins, pieces of skins, and hair

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of animals considered as guardian spirits were often attached to the hair of the head, and to clothes, shields, and weapons. These as well as the designs painted on the body were supposed to lend power to the wearer and to protect him. The medicine case was often carried in battle, and many men wore scalp shirts and scalps or scalp locks. Besides the common eagle feather war bonnets, others made of the head skins of animals, set with horns, and entire skins of large birds, were used. A common "medicine skin" was that of a small owl noted for keenness of sight. The entire skin was fastened to the back of the hair, with the owl's face looking backward. Persons who had this owl for their guardian spirit and who wore its skin thus in their hair were protected from being attacked unawares. They were also exempt from any danger of attack from behind. Some men attached scalps to the hair; and long feather streamers hung from the hair or from the backs and sides of war bonnets. Some men took charms out of their medicine bags before battle and attached them to their hair. As already stated, war horses were often painted and decorated. White horses were preferred, and therefore were of most value among the Indians, because they showed off the paintings and decorations better than horses of other colors. Red was the common war color; but yellow, black, blue, and white were also used. War customs and war dances will be described later on. (See p. 187.)

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WARS.—In olden times the Coeur d'Alêne had occasional wars with the Spokan, Kalispel, Pend d'Oreilles, Flathead, Nez Percé, and Kutenai; and in later times, after they began to hunt buffalo east of the Rocky Mountains, they fought with the Blackfoot, Crow, Sioux, and other eastern tribes. There are no traditions of wars with the Paloos, Cayuse, Columbia, and other western tribes. The following narratives will illustrate some of these wars, and at the same time throw some light on certain customs of the people.

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Wars with the Spokan.—Usually the two tribes, the Coeur d'Alêne and Spokan, were friends. They traded and played games with each other. However, once long ago they were at war with each other for a time. A Spokan chief had given his daughter to be the wife of a Coeur d'Alêne chief. He had done this as a mark of esteem and of good will to this chief and to the Coeur d'Alêne tribe, and also to cement their friendship. The girl went with her husband to his home. Afterwards her husband had bad luck gambling. He blamed his bad luck on his new wife and hired a man to kill her. When the Spokan heard of this, they were very indignant, and declared war on the whole Coeur d'Alêne tribe. Those members of both tribes who lived near the limits of their respective territories deserted their homes and retired to their more distant tribespeople, so that a wide strip of intermediate country was left virtually uninhabited. The war lasted two or three years, and was detrimental to both tribes,

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and especially to the Coeur d'Alêne, who depended on fishing salmon and digging bitterroot within Spokan territory. All trading was also stopped. A Coeur d'Alêne chief [218] went to a salmon-fishing place on the Little Spokane. Coeur d'Alêne parties had been in the habit of going there annually to fish and play games with the Spokan. It was the fishing season, but no one was there. The chief felt very sorrowful when he saw the place look so deserted. He thought of the many good times and all the fun the Coeur d'Alêne and Spokan had so often had together at this place. He returned home, and called the other Coeur d'Alêne chiefs to a council. Six chiefs met him.

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He told how he had gone to the fishing place, and how he had sat down and had been overcome with sorrow when he viewed its loneliness, and had thought of the mirth and happiness that used to be there. Now there was no fishing there, and there were no games. All was as if dead. He said he wanted peace, and intended to give his daughter to the Spokan chief to make peace. All the other chiefs agreed with him. The girl was advised that she was to be made a sacrifice for peace, and that there was a possibility that the Spokan would kill her. She said she was willing to do as her father and the other chiefs advised, even if she should lose her life. She dressed herself in her best clothes, and the chiefs gave her a load of fine robes and valuables to carry as presents to the Spokan. Some Coeur d'Alêne men followed her, keeping out of sight. They were sent to learn her fate. One night, after traveling several days without seeing any one, she had a dream in which she was told that she would see people on the morrow. The following morning, shortly after leaving her camp, she saw in the distance a flock of flying cranes making a great noise. She thought people must have startled them, and she went in that direction. After a time she met a Spokan woman, and sat down to chat with her. She told her the errand she was on, and added, "If the Spokan kill me, I do not care; for I have been sent as a sacrifice by my father and the other Coeur d'Alêne chiefs, who all desire peace and a renewal of the friendly relations that formerly existed between the tribes. They are sorry that there is no more intercourse between us." The woman told her to sit where she was. She would go and see the people. This place was not far from Chewelah. A large number of Spokan were encamped there. When the Spokan chief learned of her mission, he sent out some young men to invite her in and to carry the presents she brought. After making a speech to all the people, he distributed the presents among them, and told them that he would take the girl to wife. She was a good girl, and henceforth lived with the Spokan. Shortly afterwards the chiefs of the two tribes met, and a permanent peace was arranged. This

[218] Some informants say it was the chief who killed his wife, but most informants say another chief.

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was the last war with the Spokan. Since then the two tribes have always been the best of friends. 173 728

Wars with the Kalispel.—Long ago there were several short wars with the Kalispel, and the two tribes sent war parties into each other's territories. Once, in one of the last wars with the Kalispel, the great-grandfather of head chief Saltis of the Coeur d'Alêne was camped with some other men at Sawmill, a place near De Smet. He had three children—one a grown-up lad, and the others a little boy and girl. The Kalispel had invaded the country. They found this camp, attacked it and mortally wounded the men. The lad ran with his brother by his side, and carried his sister under his arm. His brother was shot. When he looked at his sister, he saw that she also had been killed by a shot. He continued running to some bushes, where he hid. Presently two of the enemy came along, riding the same horse. The halter rope was dragging along the ground. As they passed, the lad seized the end of the rope and jerked the horse, dismounting the two men, who ran off. The lad then mounted the horse and rode away. The men shot arrows at him, wounding him slightly, but he escaped. There were several Pend d'Oreilles and Flathead among this Kalispel war party. These tribes were all allies, and they often had joint war parties.

Wars with the Pend d'Oreilles.[217]—Long ago there were sometimes wars with the Pend d'Oreilles, who generally were the aggressors and invaded the Coeur d'Alêne territory. The Coeur d'Alêne never sent war parties into the countries of the Pend d'Oreilles and Flathead. Once, at a time when the Pend d'Oreilles and Flathead had their first guns, but the Coeur d'Alêne as yet had none, a war party of Pend d'Oreilles, including a number of Flathead, led by a famous chief called *Qutɛna'lqʷ* entered the Coeur d'Alêne country and attacked a camp of about a dozen people who were gathering camas at a place about a mile east of De Smet Mission. A fight took place, and most of the Coeur d'Alêne were killed. A woman and her two little sons were taken captive. In the fight one Flathead had become separated from his friends and for a time was unable to find them. The Pend d'Oreilles, thinking he had been killed, said, "We will kill the woman to make even the loss of our friend." They dismounted, and stabbed the woman with a very large knife, the kind used by the Flathead, which was different from the knives of the Coeur d'Alêne. Before stabbing her, they made her tell where the other camps of her tribe were located. They did not

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[217] The narrator hesitated to tell this story. He suggested that if it were printed it might hurt the feelings of some Pend d'Oreilles and Flathead. He believed that these evil doings of the past should be forgotten, and that people should not continue to tell them to their children; that anything which might cause bitter feelings to a people or wound their pride should be avoided.

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kill the little boys, but gave them each a piece of buffalo gut, and told them to go home. This happened on the trail, a few miles to the east of De Smet. Later some Coeur d'Alêne men happened to come along, and, finding the woman still alive, bandaged her wound. She asked to be taken to the little spring near De Smet. They carried her there and left her. She got well. This woman was the

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great-grandmother of the narrator of this story, Nicodemus *Qwaro'tus*, my chief informant among the Coeur d'Alêne. One man escaped unhurt from the Coeur d'Alêne camp. He crossed the hills by a short route to St. Marys River and informed the people he met of what had happened. At once six or seven men started back with him to alarm other camps, and to try to intercept the invaders. Meanwhile the Pend d'Oreilles attacked a camp about 7 miles from De Smet, near the present Government sawmill. The people there were also digging camas. During the previous night a man in this camp dreamed that the camp would be attacked by Flathead, and accordingly had left. When he heard the shots he ran away as fast as possible. During the attack one man escaped from the camp with his two sons and one daughter. He carried the children under his arms. They ran along a creek unobserved, but later, on crossing a piece of flat, open ground, were seen and attacked. The little girl was shot with an arrow, and he himself was badly wounded.[218] The man told the lad, "I am badly wounded; save yourself." He ran away some distance and then returned, as he did not want to leave his father. Again his father entreated him to run, and he ran off and hid in some bushes. The enemy dispatched the man and pursued the lad. As the bushes were thick, the enemy dismounted and left their horses loose in the open. The chief called out to the lad that if he lay still, they would not kill him; but his guardian, the Coyote, told him, "Do not fear, they cannot kill you. Run, and you will be safe." He ran out of the bushes to where the horses were, took one by the rope and tried to mount it. He failed because the rod armor he wore had slipped down too low on his hips. He jerked it up with his teeth and managed to mount. The warriors ran out of the bushes and shot arrows at him, one of them striking his backside. Then they pursued him; but he whipped up his horse and escaped. Afterwards the Coeur d'Alêne marked the bark of a tree at this place to commemorate the exploit. All the people in the sawmill camp were killed except this lad and the man who had the dream.

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The following year a small party of Pend d'Oreilles and Flathead returned to the Coeur d'Alêne country. Among them was *Qutɛna'lqʷ*, who had been chief of the war party that slaughtered the Coeur d'Alêne the previous year, and two other chiefs called *P'oqp'oqcine'na*

[218] Another version has it that the man carried one child under his arm and the lad carried the other. Both children were shot with arrows and killed as they were being carried.

[a] A Coeur d'Alêne, but not a chief.—G. Reichard.

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and *Citemu's*. The latter two wanted *Qutena'lqʷ* to make peace, and had accompanied him for the purpose of aiding in the matter. They went to the main camp of the Coeur d'Alêne at Coeur d'Alêne City. The Pend d'Oreilles and Flathead were not afraid to travel in small parties in an enemy country, as they had guns. The Pend d'Oreilles party camped near the Coeur d'Alêne, who now began to gather in great numbers at Coeur d'Alêne City. After much talk, the Coeur d'Alêne chiefs agreed to make peace; and after all the terms had been arranged, they and the Pend d'Oreilles chiefs began to smoke the peace pipe brought by the latter. Just as they started to smoke, the lad who had escaped from the fight at Sawmill, and had been wounded, spoke up, addressing the Coeur d'Alêne chiefs, and objecting to the making of peace. He said to them, "It is easy for you to make peace, for you have had none of your near relatives slaughtered; but what about my slaughtered relatives?" Then he addressed the Pend d'Oreilles chiefs, saying, "It is all right for you to make peace with us; but I can not make peace with you, for you have killed my parents, and my brother and sister. To-morrow I will see if I can make peace with you." This broke up the peace proceedings. That day the Pend d'Oreilles moved camp a mile away, that they might have the shelter of a very large fir tree, as it was raining. On the following morning they were sitting around their fires at this tree, and a large number of Coeur d'Alêne encircled them on the outside. The chiefs were about to speak of peace again. *Qutena'lqʷ* was seated with sinew and awl, sewing his gun case. The lad who had spoken the previous day was hidden behind some of the people. He began to play with his bow and arrows unseen by the Pend d'Oreilles. Suddenly he drew his bow and shot from his hiding place. *Qutena'lqʷ* looked up when he heard the twang of the bow-string, and at the same moment was pierced through the stomach and killed. He exclaimed, "I thought this was going to happen!" Now the Pend d'Oreilles and Coeur d'Alêne fought, and many were killed. Chief *P'oqp'oqcine'na* was killed. Chief *Citemu's* escaped with some others. The Pend d'Oreilles party lost all their horses and guns. The Coeur d'Alêne divided the horses; but the guns they broke up, and made knives out of the metal, as they did not know how to use them. According to some, this Pend d'Oreilles peace party was about one-third Pend d'Oreilles, the rest being Kalispel and Flathead. Some people say a majority were Kalispel. The following year a large Flathead party came to the Little Spokane River; and their chief called all the chiefs of the Coeur d'Alêne, Spokan, Kalispel, Pend d'Oreilles, Colville, and Kutenai to meet him there. He wanted to make a peace between all these tribes, and have their differences settled once and for all. All the chiefs went, and many followers with them. There was a great assembly. The Flathead chief made

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173 728 a great speech, and said that the peace pipe must be filled and smoked. One Flathead said, "No. How can we smoke the peace pipe? The Coeur d'Alêne broke it. There is no peace pipe. How can it be smoked?" The Coeur d'Alêne said they were willing to smoke, as they could make an honorable peace now, for Flathead blood had been spilled as well as Coeur d'Alêne blood. Any peace arranged before would have been one-sided and dishonorable. Many speeches were made, and the conference lasted a number of days. At last everything was arranged amicably, and the pipe was smoked by all the chiefs of these tribes. They agreed that there should be an everlasting peace between them; that none would fight the others and that all would be friends and allies. This pledge has never since been broken.

Wars with the Kutenai.—Coeur d'Alêne parties sometimes went to the Lower Kutenai country and attacked the people there, but the Kutenai never retaliated by invading the Coeur d'Alêne country. Probably the last fight between them happened as follows: At the time when guns were first introduced among the Coeur d'Alêne, two brothers had a gun between them. One day they quarreled about the gun, each wanting to hunt with it. At last one brother said to the other, "Well, you may have the gun as your sole property. I will go and get a gun in war." At that time the Kutenai, Pend d'Oreilles, and Flathead had a great many guns, but the Coeur d'Alêne had hardly any. The brother arrayed himself for war, and, taking a canoe, went down the river to the lake, where he saw a number of people ashore. He hailed them and told them he was going to fight the Kutenai. Many men said they would join him. At last the party numbered about 100 men, and they held a war dance. They crossed the lake and portaged their canoes on their heads, taking turns carrying them. Afterwards they cached their canoes and went on foot until they reached Pend d'Oreille Lake. Here they made new canoes and crossed the lake. There were many loons on the lake, and they made a great noise when they saw the canoes. Someone said, "Stop those birds from crying!" One man who was a shaman tried and failed. Then another tried and succeeded. When they arrived at the head of the lake they cached their canoes and proceeded on foot. At last they reached a place on the Kootenay River where there was a large camp of Lower Kutenai. The party counseled as to whether they should attack the camp by daylight or wait until early morning. They decided to wait. At daybreak they rushed the camp and surprised the Kutenai, who were unable to put up a fight and fled. Some jumped into the river and swam away; others hid in the water, holding on to bushes, which concealed them; and some reached their canoes and crossed the river. Many Kutenai were killed; and the Coeur d'Alêne captured all the valuables in camp,

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including several guns. In the camp was a buffalo-skin tent, which was thought to be empty, as no one had attempted to escape from it. It was occupied, however, by a sick man who had a gun. A Coeur d'Alêne went to look in, and the Kutenai shot him in the thigh, wounding him badly. The brother who had started the war party then killed the sick man and took possession of his gun. 173 728

Wars with the Nez Percé.—The Coeur d'Alêne probably had more wars with the Nez Percé than with any of the Salish tribes, and each invaded the other's territory. These wars, however, were not frequent. Once during a war with the Nez Percé a band of Coeur d'Alêne was camped on Hangmans Creek, at a place about 3 miles west of De Smet, gathering camas. Some Nez Percé had been killed some time before in a fight, and the Nez Percé had declared that they would exterminate the Coeur d'Alêne. As it was war time, the band at Hangmans Creek had partially fortified their camp and were constantly on the alert. A large war party of Nez Percé went there and surrounded them. They assaulted the camp, but were repulsed. The parties fought for two days, many Nez Percé and Coeur d'Alêne being killed. The headman of the Coeur d'Alêne said to his friends, "The Nez Percé far outnumber us. We can not hold out against their numbers, and probably to-morrow the last of us will be killed. To save ourselves I will try a ruse." He was a strong, athletic man. At midnight he left the camp and ran in the dark swiftly from place to place in front of the Nez Percé lines, giving the war cry "Wa-a-a!" in a loud voice. At the same time the people in the Coeur d'Alêne camp began to shout and to make a great noise. They also called out challenges and insults to the Nez Percé. The chief standing in front of the Nez Percé, but unseen because of the darkness, spoke loudly to them in their own language, saying, "Nez Percé, we do not want to be always bad friends. We will give you a chance to go home; and if you don't go, then at daybreak we shall slaughter you. All the Coeur d'Alêne warriors from St. Joseph's, Coeur d'Alêne City, and other places are now here, and we shall give you battle at daybreak." The Nez Percé held a consultation. They believed that the man had spoken the truth, for there appeared to be great joy and shouting in the Coeur d'Alêne camp. They left that night, and the Coeur d'Alêne escaped.

Wars with the Blackfoot and other tribes east of the Rocky Mountains.—The Plains tribes had no fixed boundaries. They had their homes in certain places; but they traveled hundreds of miles, looking for buffalo, and changing their headquarters from time to time. The Coeur d'Alêne never visited the real homes of any of these tribes, as they were far to the east; but they often met them when they were buffalo hunting in the intermediate country, and they knew the general direction of what was considered to be

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173 the country of each tribe. The Flathead knew much more than the
728 Coeur d'Alêne regarding the countries from which these tribes came. As all these eastern tribes were encroaching on the western tribes and on one another, there was almost constant warfare between them and the western Indians, as well as among themselves. On the other hand, the western Indians were allies, and did not fight among themselves. The western part of the plains, stretching from the Flathead main camps to the Yellowstone and easterly for a very long distance, was at one time practically an intertribal hunting and battle ground. No one lived there permanently; but all the tribes hunted and fought in it, and tried to claim hunting rights by force of arms. Nearly all parties who traveled or hunted in this region were perforce large, for small parties were liable to be cut off and exterminated at any time. Long ago most of this western strip of the plains country belonged to Flathead and Shoshoni tribes, who hunted there, usually in small parties. The Blackfoot and Crow invaded the country in large numbers, and for a time drove out the Flathead and Shoshoni. Many of the bands of these tribes who formerly lived east of the mountains were practically wiped out, and others retreated to the west and south. The Shoshoni especially were severely handled, and for many years no Shoshoni were seen on the northwestern plains north of the Yellowstone. The Flathead were also much reduced in numbers during these wars, which had lasted many years. Therefore they made peace with all the western tribes, and invited them to join them as partners in buffalo hunting in their former territory. After this the Coeur d'Alêne and other western Salish tribes began to go in ever-increasing numbers to join the Flathead in hunting and war. Many Kutenai and Nez Percé also went annually. All these tribes made their rendezvous in the Flathead country, and moved from there eastward, northward, and southward for buffalo hunting in three or more large parties, keeping more or less in touch with one another during their travels. Being equal in numbers, and superior in horses and weapons to most parties of the Plains Indians, they had little difficulty in holding their own. These conditions continued until the buffalo became nearly extinct. The Coeur d'Alêne generally went with the Spokan, and both often with the Kalispel and Pend d'Oreilles. Sometimes part of them went with the Flathead, and at other times with the Nez Percé. Most fighting occurred with the Blackfoot, who were considered the worst enemies of the Salish tribes, but also with the Crow, and in later days with the Sioux. The Snake, Bannock, and Ute were almost always friendly with the Salish tribes, and were aligned with them against the eastern tribes. Only one short war between the Salish and Shoshoni is remembered. This was with a tribe of Snake inhabiting the Yellowstone country. The final fight in this war was between them and a

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large force of combined Flathead (or Pend d'Oreilles), Spokan, and Coeur d'Alêne, who, after a fierce battle, captured nearly all the horses, baggage, and buffalo meat of the Shoshoni. So much of the buffalo meat was taken that it could not be transported, and most of it was left there. The Snake who escaped were nearly all on foot. After this some other Snake acted as intermediaries, and peace was made. No Blackfoot, Crow, or other eastern tribes, or Shoshoni, ever came to the Coeur d'Alêne country. The Blackfoot and Crow knew little about taking horses and transports through mountains. They were used to traveling with travois in a flat country. When their war parties went into the Rocky Mountains in search of Snake or Flathead, they were always afoot, and as a rule met with little success. Once, long ago, a large party of Blackfoot invaded the Pend d'Oreilles and Flathead countries. A battle was fought which lasted two days, and the Blackfoot were driven off. A number of men were killed on both sides. About this time or a little later a party of Blackfoot and another Plains tribe, possibly the Gros Ventres, attacked the Pend d'Oreilles and were driven off with considerable loss. Either this fight or another one occurred at *sniyelemen* (now Mission in the Pend d'Oreilles country). At a still later date a large war party of Crow attacked and defeated the Shoshoni, and, following this up, attacked the Flathead, who, however, routed them and drove them south. Once, at a time when the Salish tribes had many horses but very few guns, and the Blackfoot a good many guns but not many horses, a large party of Flathead, Pend d'Oreilles, Kalispel, Spokan, and Coeur d'Alêne, with a few Sanpoil and Columbia, were traveling in a flat country along a large river, possibly the Yellowstone, on their way to hunt buffalo. At the same time a war party of 32 Blackfoot were returning from an unsuccessful raid against the Crow or Shoshoni. They camped on a hill not far from the river, and were tired, for all were on foot. That night one of the party dreamed, and woke up the others before daybreak. He told them, "You must not go down to the river. I dreamed that down there the ground was red with blood, and it was your blood. I saw the sunrise that will come in a short time, and it was very red. In its glow I saw many people, and then I saw your blood on the river." They laughed at him, and all of them went down to the river except the man who had dreamed and his brother. They went farther up the hill, and sat down to watch. It was just daybreak when the 30 left and went to the river at a place where a creek came in. There was a flat near the stream strewn with bowlders and bearing a little timber. The plateau ended in a bluff above this place, and the Flathead and others were in the habit of driving buffalo over this bluff whenever they had the opportunity. The Blackfoot party had just reached the river when the two men on the hill saw many people

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173 728 approaching on horseback. This was the Salish party, and they soon noticed the Blackfoot in the hole and surrounded them. The Blackfoot threw up a breastwork of rocks and trees, and a battle ensued. The Salish shot bullets and arrows at the Blackfoot until there was no further response. Then they rushed to the breastwork, and found that the Blackfoot were all *hors de combat*. They drew out all the bodies one after the other, and examined their wounds. One very large man was shot only on the tip of the shoulder, and still he appeared to be dead. They watched him; and when he showed signs of reviving, they killed him with a knife. Some wounded men had crawled under the rocks and into underground passages which had been made there at a former time, probably for concealment. These places were searched and the bodies pulled out. One wounded man almost escaped. A Flathead searcher pursued him, and killed him after a hand-to-hand struggle. They counted 30 bodies. After scalping them and taking all their best clothes and weapons, they left the bodies lying where they were. Among the weapons was a number of guns (perhaps 10 or more), which were considered a great prize at that time. The bones of these Blackfoot remained at this spot for several years afterwards, scattered among the rocks by wolves, and mixed with old buffalo bones. The two Blackfoot brothers who had been watching made good their escape during the fight, unobserved by the Salish, and reached their own country.

Wars with the whites.—The Coeur d'Alêne were on the whole always friendly to the whites. They never made any aggressions against the fur traders and first white settlers. During the Cayuse wars (1845–1850) and the Yakima wars (1855–56) they were neutral. Owing to some dissatisfaction over the treaty made with Governor Stevens, which they claimed the whites had not kept, and probably for some other causes, the Coeur d'Alêne joined the Spokan in the war of the latter (1858). In this war it seems they never attacked any of the traders and settlers, but only the soldiers who invaded their country. In May, 1858, a large force of Coeur d'Alêne, led by their head chief, Saltis, participated with the Spokan and a few Colville and other Salish, in the defeat of Colonel Steptoe's command of 200 dragoons and 30 Nez Percé scouts near Steptoe Butte. It seems that there were no Yakima and Paloos in this battle, as claimed by some authorities. The Indians pursued the remnants of the column to the Snake River. In September of the same year the Coeur d'Alêne were also engaged in two attacks on Colonel Wright's force of about 1,000 men; and they took part in the battles of Four Lakes and Spokane Plains, in which the Indians were defeated. In the latter engagement they fought all day, and a few days afterwards again engaged Colonel Wright on his way to Coeur d'Alêne Mission. When the soldiers reached there the Coeur d'Alêne submitted and

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their allies dispersed. The Indians claim that strong influence to submit was brought to bear on them by the priests and others; but the chief reason was that they were entirely out of ammunition and had no way of replenishing it. They considered it foolish to continue the war with bows and arrows against rifles and artillery. In 1877 the Coeur d'Alêne refused to join Chief Joseph, and a large body under the same Chief Saltis turned out to drive the Nez Percé out of the settlements and protect the white settlers. The tribe was neutral during the Bannock war of 1878. By 1880 very few of them went to the plains; and by 1885, the buffalo being practically extinct, the last of the Coeur d'Alêne settled permanently on their reserve. 173 728

Internal fights.—Occasionally long ago there were blood feuds between families of the Coeur d'Alêne. One of these came about in the following way. Very long ago a Flathead or Pend d'Oreilles chief sent his daughter to marry a Coeur d'Alêne chief called *Hînwa'xɛne* (full name *Hînwaxɛniv'ct?*). He directed her how to go, telling her to descend Coeur d'Alêne River. She made a mistake and went down St. Joe River. A man called *Cîlîltcsq'wa'ilix*[w] [f] was on the river in a canoe. He saw a woman approaching who wore a leather dress painted red, and knew she must be a stranger. When she saw him she sat down on the river bank and he came to her in the canoe. They began to talk, but, not understanding each other's languages, they had to resort to signs. She told the name of her father, that he was a chief of the Flathead (or Pend d'Oreilles), and that he had sent her to marry a chief of the Coeur d'Alêne called *Waxɛne'*. He answered that he was glad, because he was *Waxɛne'*, and she must come with him. This man lived at *Xwa'ret*,[g] an old Indian village near Harrison, and he took the girl there. After staying four days the girl noticed that her husband's friend, who often came to visit him, always called him *Cîlîltcsq'wa'ilix*[w], and she had heard people ask him to go to *Waxɛne's* house. This aroused her suspicions. After this, one day she saw the chief's daughter playing, and asked her the name of her husband. The girl answered, "Your husband's name is *Cîlîltcsq'wa'ilix*[w]" She then asked the girl what her father's name was, and she answered, "My father's name is *Waxɛne'*." Then she told the chief's daughter that she had been sent by her father to marry *Waxɛne'*. The girl told her father; but the latter said nothing for a time, for *Cîlîltcsq'wa'ilix*[w] was one of four brothers. The whole family were noted as bad men and great fighters. Now, it came to be wintertime; and, ice having formed on the river, most of the people began to prepare for a great elk hunt. The chief, *Waxɛne'*, arranged with four men to kill *Cîlîltcsq'wa'ilix*[w] as soon as most of the people had left. The people were hardly out of sight when they killed him. An old man who lagged behind heard the dogs yelping furiously and 173 628 [551]

[f] He lived at St. Marie's.—G. Reichard. [g] Harrison.—G. Reichard.

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173 turned back to see what was the matter. The chief told the four
628 men, "We must now kill *Cilîltcsq'wa'ilix*^{w}'s three brothers, or they will kill us." He persuaded the old man to help. The brothers had gone with the elk-hunting party. The old man went on to the camp of the elk hunters and told stories, keeping the people up very late, and making them very sleepy. When all were asleep, he went out and told the four men who were waiting where the brothers slept. They went in and killed them all. Then they went at once to another camp, where the uncle and other relatives of the brothers were, and killed them also. The father of the brothers was an aged infirm man, and lived at another place. They induced the people with whom he lived to desert him, saying that they were going hunting and would be back soon. They left him firewood, but no food, and he died of starvation. When the four men returned to the chief, he feasted them and gave them presents. The girl became the wife of *Waxene'* and lived with him. As all the males of *Cilîltcsq'wa'ilix*^{w}'s family were killed off, there was no one to avenge their death on *Waxene'* and his helpers.

VIII. GAMES AND PASTIMES

524 Dice and Guessing Games.—A great many games were played. A favorite one among women was the game of dice played with beaver teeth, which were tossed down on a blanket, robe, skin, or mat. The game and the dice seem to have been the same as among the Thompson.[219] The manner of counting is said to have varied a little in different places. The dice consisted of four pieces, making two pairs. One pair was marked with straight transverse lines; the other with zigzag lines.

A card game was in vogue long ago; but particulars of this game and the marks on the cards are now forgotten. The cards were generally made of stiff hide of young deer; but some were of wood split very thin, and others were of birch bark.[220] Each card was marked. Sometimes the designs represented dreams. As far as remembered, the cards were marked in pairs; but the number of pairs or cards in the set is uncertain. Some say the numbers varied in different sets.

The stick game played by the Thompson with marked sticks[221] was unknown; but a guessing game was in vogue, played with six or seven unmarked sticks of about the same length and diameter as those used in the stick game of the Thompson. The sticks were all of an even length except one, which was longer than the others. They were held in the hands with all the ends arranged evenly on the side exposed toward the person who had to guess. One was selected and pulled out. If it was one of the short sticks, the guesser lost; and if the long one, he won.

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[219] *a*, p. 272, and fig. 256. [221] *a*, pp. 272, 273.
[220] See Thompson, *a*, p. 276, and fig. 264.

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The hand game or *lehal* was very common and was played in the same way as among the Thompson,[222] but 22 sticks were used as counters instead of 10 and 12, as among most other tribes. Knuckle covers [223] were used by many in playing the game. They were made of otter, weasel, coyote, and other skins, and were fringed. Singing always accompanied the game, and time was beaten with short sticks on a log or board placed in front of the players.

HOOP OR RING GAMES.—A number of hoop or ring games were played. A favorite game was the ring and pole game of the Thompson [224] and other tribes. Among the Coeur d'Alêne the logs for stopping the ring from rolling too far were from 10 to 15 centimeters in diameter and generally placed about 5 meters apart. There were many different ways of playing, such as standing with the toe to a mark or not moving forward when throwing the lance or stick, erect, and taking one step forward when throwing, erect and two steps forward, sitting, kneeling, kneeling and one hand on the ground, and so on. The lance or stick was thrown so as to stop the ring and make it fall over on the stick. Points were counted according to the beads that rested against the stick. All rings had two blue beads, which counted the greatest number of points. The other beads were of various colors. In early times bone beads were used, also colored quills, or, instead, wrappings at the various spaces on the ring. The sizes of rings and throwing sticks were about the same as among the Thompson. Besides different methods of throwing, there were several ways of counting and all had names. Each bead and combination of beads and the positions of the ring on the stick had names, as well as almost every inch of the throwing stick. No other game had nearly as rich a nomenclature as this game. In most ways of playing, besides counting the beads and their positions against the stick, the part of the stick the beads rested against was also counted. Thus most sticks had divisions marked on them with rings and wrappings. People bet and gambled much in this game, and there were often disagreements and quarrels. Elderly men known to be honest and disinterested were appealed to or asked to act as referees or arbitrators to settle all disputes in the game. These referees used slender sticks or pointers, with which they righted ring and stick, thus ascertaining accurately the positions of the beads. Their decision was final.

Another ring and stick game was common. The ring was usually about 30 centimeters in diameter, or slightly more, made of a stick bent into a circle, the ends joined, or, more generally, two sticks bent and joined. A web of thong or bark twine filled up the inside of the ring like a net, leaving a circular hole in the center about 3 cm. in diameter. (Fig. 13.) The Indians claim that the weaving of the hoop

[222] *a*, pp. 275, 276.
[223] See Thompson, *a*, fig. 263; also Peabody Mus., No. 367.
[224] *a*, p. 274, fig. 260.

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524 was generally done as sketched. It seems that some hoops varied in the number of meshes and therefore in the size of mesh. Two persons rolled the ring back and forth to each other while two others, one on each side, took turns at throwing the stick or spear at the hoop. The persons throwing generally stood. As a rule, two played against two and turns were taken at rolling and spearing the hoop. The object was to throw the spear through the central hole. This won the game. Points were also counted according to the mesh that was hit—the nearer to the center, the higher the points. These meshes had different names. If a person hit the same mesh twice in succession he had to withdraw from the game or allow himself to be prodded in the backside by the other players with their sticks. (This was also a forfeit or punishment in ring games of the Thompson.) The stick or spear used in this game was more than a meter long, sharp-pointed, and made of a slip of a young tree with from three to seven stubs of branches left on the upper part to prevent it going entirely through the meshes.

FIGURE 13.—Netted hoop

A game with feathered lances or sticks, like large arrows, was also common. These were about a meter in length and like war lances for throwing; only they had no attached heads, the points being simply sharpened. I did not obtain any particulars of this game, but it seems that the lances were hurled at targets and marks of different kinds.

A ring-and-dart game like that played by the Thompson [225] was much played by boys. The ring was about 15 cm. in diameter and made of tule or strips of bark wound around a core. The darts were feathered and like those of the Thompson. Both this game and the preceding one have been out of use for a long time.

ARROW GAMES.—A number of arrow games were played. In some of these rings and disks were used. One kind of disk was about 8 inches in diameter, made of a coiled stick wrapped with bark. It was round in section, and thick. It was set going and arrows were shot at it from the side as it passed, the object being to hit the disk as it rolled.

Another similar game was played with a ring or rolling target made of two sticks woven together side by side with bark. In this case the ring was wide in section and was shot at from behind as it sped away.

Another arrow game was to shoot at a target consisting of a circle marked on the face of a hard sandy bluff. Sometimes the target consisted of several rings marked one inside the other.

Yet another arrow game was like ninepins, only the pins were shot at. The pins or targets were made of grass wrapped tightly with

[225] c, pp. 274, 275, fig. 261; also Peabody Mus., Nos. 363, 364.

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twine. They were from 25 to 30 cm. in length and about 10 cm. in diameter. These grass targets were set up one or more at each end of the shooting ground. Sometimes rows of them were used.

Another arrow game was to shoot an arrow into a sandy mound or bank and use it as a target, the object being to hit the nock of the arrowshaft.

A boy's arrow game in which blunt arrows were used was mentioned as having been at one time in vogue, but it has been out of use for a very long time and I obtained no details regarding it.

BALL GAMES.—A number of ball games were played. The most common one was played with bats having crooked ends and was the same as the ball game played by the Thompson [226] and other tribes. The bats were very much like hockey sticks.[227] In some forms of the game, netting was used on the sticks [228] and the ball was caught in this and thrown forward. It seems that the netted sticks were used chiefly in winter, when there was snow on the ground and the ball hard to advance without lifting and throwing. According to the rules of the game, the ball must not be touched with the hands, but it might be kicked as well as hit with the bat. Some players used guard sticks [229] in this game. Balls were made of deer's hair sewed tightly in leather. No wooden balls were used.

It is uncertain whether the ball game played like baseball, as described for the Thompson,[230] was in vogue very long ago, but a form of this game was played at one time. Another ball game was like one very common among the Lower Thompson.[231] The ball was thrown up and all tried to catch it. The one who caught it ran and the others tried to catch him before he reached the goal. When caught or slapped with the hand, he had to throw the ball up. Women often participated in these games. Some of both sexes played on each side when there were sides. Occasionally one sex played against the other. Usually men played together in one place and women in another; or the same playground was used by both sexes in turn. Ball games were played by the tribe until lately. Nowadays the young men of the reservation have a good baseball team, and play against white teams from neighboring towns in Idaho and Washington.

There are some indications that a ball-and-hoop game similar to that played by Thompson children [232] was at one time in vogue, but I did not ascertain this with certainty.

A ball game was played on smooth ice. A small ball was rolled at a mark. If it missed the mark, the game was lost. Sometimes a ring instead of a ball was rolled at a mark.

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[226] *a*, pp. 277, 278, figs. 265, 267, 268.
[227] See Thompson, *a*, fig. 267 *a*.
[228] See Thompson, *a*, fig. 267 *b*.
[229] See Thompson, *a*, fig. 268.
[230] *a*, p. 277, figs. 265, 266.
[231] *a*, p. 278.
[232] *a*, p. 279, fig. 269.

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524 The ball-and-pin game was common, and was the same as among the Thompson.[233] The pin consisted of a sharpened stick or bone, and the ball of grass, tule, or bark. In the early summer balls for this game were often made of the growing heads of the cow parsnip (*Heracleum lanatum* Michx.) before the flowers came out. It is said that some of the ball and other games that were in vogue long ago have now been forgotten, and even the names of some games are no longer remembered.

526 SPORTS.—Many kinds of athletic games and sports were at one time practiced. Favorite winter sports, engaged in by old and young of both sexes, were coasting and sliding. Coasting slides were made on open parts of hillsides, and the toboggans consisted of pieces of rawhide and bark, which were bent up in front. Sliding was practiced on good smooth ice, after a light fall of dry snow, and was much enjoyed.

Tugging or pulling games were common. In one of these, hooks made of eagle bones were used, two men pulling against each other until one bone broke. Pulling with the middle fingers and pulling on a rope was practiced. Sometimes teams of men took part in rope pulling.

Wrestling contests were common among men, and women also wrestled occasionally. A wrestling match between women often furnished great amusement to the spectators.

All the Indians could swim. The arms were worked dog fashion, and they struck out with the right foot. Sometimes there were swimming races. Nearly all the men could dive, and some men could dive right across St. Joe River.

Foot racing and canoe racing, and in later days horse racing, were common. Jumping for distance and height were both practiced, and also the standing jump, running jump, and vaulting.

A catching game was in vogue, called "making slaves." Two goals were marked at opposite ends of the playground with stones, poles, pegs, or scratches in the earth. On the clapping of hands by a "chief," who sometimes stood in the middle, the game commenced. The object was to touch the hands of any person of the opposite side, and then return and reach one's own goal without being caught by him. The person caught was considered and called a "slave" or "captive of war," and was conducted over to the enemy lines by the person who caught him. The game continued thus until one side was out. Women often participated in this game.

A kicking game[234] was in vogue among men, especially at gatherings where there were many young men. There were contests in this game between men of different villages and of different bands.

[233] Peabody Museum, Nos. 362, 403.

[234] This game was also common among the Thompson.

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Sometimes there were intertribal contests. Often 30 or more men played on a side. They formed in two rows, facing each other, and after taunting each other, at a given signal by the "chief" of the game they rushed forward in close formation and kicked each other until one line fell back. Sometimes the two opposing rows were drawn up close together or within striking distance and lines made on the ground close behind each. At a signal they began kicking, and whichever side pushed the other back over their line won. When a man was forced back over his own line by his adversary he was out of the game. Sometimes this game resulted in fighting. Once a party of Coeur d'Alêne were digging *pitcîlû'sa* roots, which were obtained only on the borders of the Nez Percé country. A party of Nez Percé were also gathering roots near by. While the women were out digging roots the men of the two parties had games and sports. They had been playing *lehal* and other games all day. In the evening a young Nez Percé gave the challenge for the kicking game, calling loudly, "Hu ha, hu ha, hu ha!" The Coeur d'Alêne accepted and went to play. The contest was very stubborn, neither side being able to push the other. At last some of the young men began to quarrel and fight. One Coeur d'Alêne took a stick and struck a Nez Percé over the head, knocking him senseless. The chief ran up and stopped the game, otherwise there might have been bloodshed. This happened about 1860.

Cat's-cradle was played a great deal, especially to amuse children. The figures made were the following: Coyote, skunk, beaver, bear, beaver and bear, owl, magpie, geese, snake, salmon, sun, man and sun, man and dog, two men, woman roasting ducks, fish trap, tent, skin stretched on a frame, shoulder blade, and some others. The knee and mouth were brought into use in making some of the figures.

All the above-mentioned games and sports were in vogue before the introduction of the horse, except horse racing. After horses had become common, sham battles and war maneuvers were sometimes practiced on horseback under the direction of chiefs.

Dancing was a favorite amusement, and also singing. Cries of animals and birds were imitated by children for amusement, and also the actions and speech of certain individuals and of old people. Play acting and mimicry of animals, persons, and mythological characters were in vogue. Sometimes the actors dressed up for the occasion so as to make the acting more effective (see p. 163). Many kinds of toys were made for children, including miniature canoes, board baby-carriers, bows and arrows. Dolls were used by nearly all girls.

IX. SIGN LANGUAGE

According to tradition, a sign language has been used from the earliest times. The old sign language is said to have been somewhat different from the modern form, but the Coeur d'Alêne do not

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173 remember that earlier type. The old style of sign language was used
177 by all the interior Salishan tribes known to the Coeur d'Alêne, and
201 by neighboring tribes of other stocks. It was understood over a large area, and may be called the old plateau sign language. It varied slightly between tribes, and was a little different at the extreme boundaries of the country. The present-day sign language is said to be the same, or almost the same, as that used on the plains, and has been employed by the Coeur d'Alêne since the middle of the eighteenth century, ever since they began to go in large bodies to the plains. It seems that, besides the plateau form of sign language, there was at one time a northern form used by the Blackfoot, which differed a little, and also an eastern form used by the Crow; and possibly there were some other forms. However, they did not vary considerably from one another. It is said that the Crows were considered the most proficient in the use of sign language, and possibly the form used by them was the richest. However this may be, the Coeur d'Alêne claim that the plateau and Blackfoot, and all other forms, were modified by the Crow form, whose sign language was finally adopted by all the tribes. This is said to be the form used at the present day by all the Salishan tribes east of Columbia River, and also by the Kutenai, Blackfoot, Gros Ventres, Crow, Shoshoni, Bannock, Nez Percé, and others. Salishan tribes who did not go much to the plains probably continued to use the older or plateau form of the sign language until the Chinook jargon came in. It is said the Coeur d'Alêne did not have much trouble in talking by means of signs with people of any tribe. Some time after the arrival of traders the Chinook jargon began to supersede the sign language along the upper Columbia River and west of it, and later along Fraser River and in other parts to the north, west, and south, but it never took much hold east of the Colville and Lake tribes. Even at the present [191] day very few Coeur d'Alêne understand or speak the Chinook jargon. For comparison with what is probably part of the old plateau form of the sign language as remembered by Thompson and Shuswap, and with the eastern sign language, I collected a few of the signs used by the Coeur d'Alêne representing the form now and lately used in the eastern parts of the plateau and the adjoining parts of the plains. I might have obtained a complete vocabulary had I wished, as the sign language is still used considerably by elderly Coeur d'Alêne in speaking with some Spokan and members of other tribes. Sign language was much used in talking with strangers, in trading and hunting, and as gestures accompanying speech.

SIGNS

201 1. *Bear.*—The same as Thompson sign No. 1 (see *a*, p. 283). The sign is made with the fists in front of the chest, or perhaps more generally at the sides of the head. (The sign is no doubt imitative of the movements of the bear.)

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2. *Deer* (in general).—Index finger held in front of body, pointing outward, and wandering motions made with it from side to side. (Imitative of the movements or manner of deer traveling about.) [335]

3. *Buck deer*.—Four fingers of each hand held near sides of head, fingers slightly apart and pointing upward, hands moved forward and backward, at the same time describing curves. Sometimes the whole head and shoulders are moved uniformly with the hands. (Imitates antlers and movements of a buck.) [336]

4. *Young buck*.—The same sign as the Thompson sometimes make for "doe," but the two fingers on each side moved around as in the "buck" sign. [337]

5. *Doe*.—The sign for "woman" (No. 15) and then the sign for "deer" (in general) (No. 2).

6. *Raven* (or *Crow*?).—Hands held out in front of sides and pointing slightly sidewise; fingers extending slightly downward or drooping, and both hands moved up and down from the wrists at the same time. (Imitates flapping of wings as made by ravens.) [338]

7. *Eagle*.—Almost the same sign as the preceding, but the hands flopped farther from the body and a little more motion put into the arms; one hand is then pushed downward with a sweep. (Imitates the flying and swooping of an eagle.) [339]

8. *Snake*.—A wriggling zigzag motion made with the hand or forefinger pointing downward and outward. (Imitates the movements of a snake crawling.) [340]

9. *Salmon* (or *Fish*).—Hand held rather stiffly in front of body, edge up, and fingers close together, then moved forward in short rapid zigzags with a movement chiefly from the wrist. (Imitates the movements of a fish, especially swimming upstream.) [341]

10. *Lake trout*.—The same sign as the preceding, then the right index finger pointed to the tip of the left elbow, and shaken or made to describe a small circle. (The last part of the sign seems to refer to the spots on lake trout. Sometimes the circle is made against something of a yellowish or grayish color.) See "color" sign.

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[335] This sign is often used by the Thompson for "unalarmed deer or similar game traveling around feeding."

[336] This sign is also used by the Thompson for "buck deer."

[337] Also used by the Thompson for "young buck," especially for a 2-year-old buck.

[338] This sign is used by the Thompson, who differentiate between raven and crow. The sign is made more slowly if a raven is meant, and generally an imitation of the raven croak (krô) accompanies it; for a crow the movements are faster and the crow cry (kâ, kâ) is generally given.

[339] The Thompson sign for "eagle" is only a little different from this.

[340] The same sign is used by the Thompson.

[341] See Shuswap, *e*, p. 568, No. 103.

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201 11. *Man.*—Index finger held almost horizontally in front of chest and pointing outward.[342]

12. *Old man.*—Hands clutched and drawn downward close in front of face, and then the sign for "man" made. (The first part of the sign is imitative of the drawing down of the face and wrinkles of old people.)

13. *Man on horseback* (or *riding*).—Left hand held out in front edgewise, fingers close together; sign of "man" made with the right, then the first and second fingers of the latter parted and straddled over the upper edge of the left-hand fingers. (Imitative of riding.)[343]

14. *Chief.*—Right index finger pointed upward directly in front of the brow. (Probably has some connection with "high" or "prominent.")

15. *Woman.*—Hands raised to near top of head, palms backward and fingers toward thumbs, then parted and drawn over or in front of ears with a sweeping motion downward to fronts of shoulders and outward. (Imitates parting of the hair or hairdress of women.)

16. *Wife.*—The same sign as the preceding, then the right fist lowered with a slight jerk at the right side. (Imitates sitting down at your side; *viz*, the one who sits by you.)

17. *Robe.*—Hands closed and passed by each other close to and in front of breast. (Imitates putting on of a robe or blanket.)[344]

18. *Spoon.*—First and second fingers of right hand, backs down, and points inclining upward to the left, then moved in motion as if scooping up something. (Imitates the hollow of a spoon and dipping.)[345]

19. *Knife.*—The right hand held edgewise and moved across the top of the left backward and forward (imitating cutting).[346]

20. *Gun.*—Right arm placed across the breast, with the index finger pointing out past the left arm a little above the elbow or at the elbow. (Imitates a common Indian method of carrying a gun in front of the body, with the muzzle sticking out to the left.)

21. *Shooting a gun.*—This sign is not clear, but I understood it to mean "shooting a gun." Right arm and finger the same as in preceding sign, but higher up, near the left shoulder; one or both eyes closed, then the right hand pushed downward quickly a short distance (probably in imitation of closing the eye when taking aim, and the sudden discharge or recoil of the gun).[347]

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[342] See Thompson, *a*, p. 283, No. 7.

[343] See Thompson, *a*, p. 283, No. 8.

[344] The same sign is used by the Thompson for "robe" or "putting on a robe."

[345] See Thompson, *a*, p. 283, Nos. 10, 11.

[346] Used by the Thompson as a sign of "cutting up or slicing something," also nearly like a Thompson sign for "knife."

[347] See Thompson, *a*, p. 285, No. 86.

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22. *Bow and arrow.*—Same sign as Thompson, No. 55.[248]

23. *Tipi or lodge.*—The two index fingers placed across each other at the first joint, with tips raised more or less upward.[249]

24. *Rain.*—Hands held a little above the head, bent and limp from the wrists, all the fingers toward each other and drooping; hands then moved or shaken up and down. (Imitates frequent dripping.)[250]

25. *Snow.*—The same sign as the preceding, then a small circle made with the index finger (toward something white, if there is a white object handy).

26. *Sun.*—Thumb and forefinger spread and extended upward to the right above the level of the head, and then stopped suddenly. (Probably imitates the course or high position of the sun in the heavens.)

27. *Moon.*—The same sign as for "sun" is made, and then the hands brought over each other in front of the body, a little distance apart and palms down. (May possibly contain the idea of "small" [or "narrow"], or covered sun.)

28. *Star.*—Lips half opened, and sign of "sun" made forward and then upward with a swinging motion. (May be imitative of distribution or scattering. Some Indians say it means literally almost the same as saying "sun thrown away.")

29. *East.*—Index finger pointed to the east, point curved upward, and a half circle described upward toward the body. (Seems to imitate rising or coming out in the east.) [251]

30. *Sunrise.*—The sign of the "sun," and then that of the "east"; or the sign of "east" made with the spread thumb and forefinger. (See "Sun." Imitates the rising of the sun.) [252]

31. *West.*—Index finger with point curved downward, pushed from the body downward toward the west. (Imitates setting or going down in the west.) [253]

32. *Sunset.*—Sign of the "sun," and then that of "west"; or the sign of the "west" made with the spread thumb and forefinger. (Imitates setting of the sun.) [253]

33. *Noon.*—Sign of "sunrise" made. When the motion toward the body reaches near the right ear, the finger is straightened and pointed sharply and directly upward. (Imitates the high position of the sun at noon or overhead.) [254]

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[248] See Thompson, *a*, p. 285.
[249] Used by the Thompson for "tipi" or "conical lodge."
[250] Also used by Thompson Indians.
[251] See Thompson, *a*, p. 283, No. 13; p. 286, No. 75.
[252] See Thompson, *a*, p. 283, No. 13.
[253] See Thompson, *a*, p. 283, No. 14.
[254] See Thompson, *a*, p. 283, No. 12.

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201 34. *Cross trails.*—Forefinger of each hand brought out from sides and crossed over each other out in front of the body. (Imitates coming together and crossing.) [255]

35. *Lake.*—Circle described with both hands in front. (Imitates "roundness" or more probably "surrounded" [by earth].) [256]

36. *Bushes.*—Hands brought together facing each other, a little distance apart, with fingers extending upward; then hands moved up and down a little. [257]

37. *Thick brush.*—The same as the preceding, but the hands very close to each other. (Imitates thick growth or things standing thickly together. The movement of the hands seems to indicate that the things are not in one place, or in two rows.) [258]

38. *Cold.*—Clenched hands held more or less closely together in front of body, then arms and hands made to tremble or shake. (Imitates drawn-up feeling and shivering.) [259]

39. *Hot.*—There are several methods of expressing "hot" or "heat" of different kinds, viz: (*a*) Sign made for "no," and then that for "cold"; (*b*) sign made for "good," and then sign for "sun"; (*c*) breath blown slightly as if panting; (*d*) the breath blown slightly as if panting, and then the sign of "sun" made (this is if the sun is very hot, or a person is hot from the heat of the sun).

40. *Tobacco.*—Left hand held palm up in front of the body, hand lax, and palm slightly hollowed; right index finger placed across it, then the index finger and thumb brought together, and small circular motions made with them in the hollow of the palm. (Imitates crushing or mixing in the hand of tobacco preparatory to putting it in the pipe.) [260]

41. *Cigarette.*—Both hands held close together horizontally, points of fingers of each hand almost touching; then fingers of both hands describe motions over the thumbs toward the body. (Imitates rolling of the tobacco in paper.)

42. *Smoking.*—Hand held in front, fingers closed excepting forefinger, which is arched upward with the back outward; the finger is then brought to the mouth and back again several times. (Imitates pipe and puffing smoke.) [261]

43. *Small.*—Right thumb placed underneath the point of the index finger, a little back from the end (sometimes both curved slightly toward each other); hand held out in front of the breast or

[255] See Thompson, *a*, p. 286, No. 74.
[256] See Thompson, *a*, p. 283, No. 6.
[257] See Thompson, *a*, p. 283, No. 4.
[258] See Thompson, *a*, p. 283, No. 5.
[259] See Thompson, *a*, p. 287, No. 84.
[260] A Thompson sign for "tobacco" is very similar to this one.
[261] A Thompson sign for "pipe" is the same as this one. The sign for "smoking" is different.

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face; sometimes also a small or short breath was blown, or the mouth was puckered. (Imitates something "tiny.") [283] 201

44. *Big.*—Hands held close to each other, palms facing, and fingers bent almost to touching; then the hands suddenly drawn asunder, describing half circles toward the sides of the body. (Seems to imitate something held which expands [283] and can no longer be held.)

45. *Very big.*—The same sign as the preceding, but the circles or sweeps of the hands are more extended.[284]

46. *Color.*—Pointing to something of the desired color, and then making a small circle opposite it with the forefinger.

47. *Bad.*—Hand makes waves in front of the head, is then pushed outward and afterwards downward with fingers extended. (Possibly implies "pushing aside or away from one.")

48. *Good.*—Right hand pushed past front of mouth or lower part of face in a sweep or wave. Sometimes the sweep is made slightly inward toward the body. (Possibly implies "retainment," the opposite of 47.)

49. *No good* or *very bad.*—A wave of the hand inward toward the breast, then outward and downward, as in the sign for "bad." Sometimes the fingers make a slight snappy noise as they move out and down. (Probably implies "pushing away" and "disgust.")

50. *Good looking.*—Right hand drawn over the face to the chin (without touching), and then swept outward, palm down. (Implies "good face.")

51. *Glad.*—Hand drawn up in wriggling motion from opposite the abdomen to the breast, and then outward. (Suggests a feeling of satisfaction or good feeling rising up to the heart or breast.) [285]

52. *Dumb.*—Hands placed flat on the mouth, and then on the ears. (Probably implies "closed in" or "shut" mouth and ears.) [286]

53. *Deaf.*—Hands placed flat on the ears.[287] (Probably implies "closed.")

54. *Dead.*—Right hand passed downward on left side between the body and left arm, the forefinger pointing to the ground. (Seems to have some connection with going down to the ground.)

55. *The chief is dead* or *dead chief.*—The same sign as the preceding, and then the sign for "chief."

56. *I* or *Me.*—Forefinger put on nose. The breast struck with the forefinger is also used.[288]

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[283] A Thompson sign for something very small or a very small quantity was made like this one. The mouth was puckered. See also *a*, p. 287, No. 81.

[283] Also used by the Thompson.

[284] Also used by the Thompson.

[285] Also used by the Thompson.

[286] Used by the Thompson for "dumb" or "deaf and dumb" (can neither speak nor hear).

[287] Also used by the Thompson.

[288] See Thompson, *a*, p. 284, No. 33.

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201 57. *Thou.*—The right arm and forefinger extended and pointed toward a person's breast.[269]

58. *Ye.*—Right hand pushed out in front of left side, then drawn across in front and downward to the right. Often the left hand is touched or tapped lightly by the right before making this sign.

59. *All.*—Right hand held in front of breast, palm downward, moved around horizontally.[270]

60. *Ye all.*—Same as "Ye" (No. 58); but the hand continues in a wide sweep to the right in horizontal plane, palm down.

61. *Yes.*—Hand with forefinger extended carried across the body to the left, and then struck a little downward.

62. *No.*—Hand drawn up and pushed out to right, back outward, and fingers thrown downward; or the hand extended a little in front of body, and then carried with a sweep to the right and downward. (Seems to be connected with the idea of pushing something aside.)

63. *Good-looking woman.*—Sign of "woman," and then sign of "good-looking."

64. *Good-looking wife.*—Sign of "woman," then sign of "good-looking" and then sign of "wife."

65. *(I) think woman not good-looking.*—Sign of "woman," then of "good-looking," then of "thinking," and then of "no good" (No. 49) or "no."

66. *To think* (or *like?*).—Fists held one above the other in front of the breast.

67. *Thou art no good.*—Sign of "no good," and then finger pointed to the person.

68. *Good man.*—Hand brought to breast, and then pushed outward with fingers upward. Also the sign of "man" made, and then that of "good."

69. *Know* or *I know.*—Thumb and forefinger raised to near throat and then thrown outward. (Seems to imply holding or gripping something.)

70. *Don't know.*—Hand held in front, back inclining downward, fingers spreading, then hand shaken from side to side. (Seems to imply shaking off something.)

71. *Don't hear or understand.*—Forefinger held opposite right ear and shaken, hen hand thrown outward to right side and downward.[271]

72. *Untrue* or *tells a lie.*—First and second fingers forked or spread, then pushed past front of mouth; then fingers snapped slightly, and hand pushed outward and downward. (The first part of the sign seems to imply talk which is "double" or not direct.)

73. *Drinking* or *to drink.*—Points of bent forefinger and thumb placed touching or almost touching, the two forming a circle, then

[269] Also used by the Thompson, *a*, p. 284, No. 35.
[270] Also used by Thompson, *a*, p. 284, No. 38.
[271] Also used by Thompson, *a*, p. 285, No. 53.

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drawn to the mouth. Often at the same time a motion of swallowing is made with the throat or mouth.[272] 201

74. *Whisky.*—Sign of "drinking" made first, and then the sign of "bad" made, or of "crazy."

75. *Jumping.*—The hand pushed out in front upward and then downward, forming a curve, palm down.[273]

76. *Running.*—Like the "bear" sign, but the elbows held well back and moved alternately, as a person does when running.

77. *Falling* or *fall down* (also *capsize*).—The hands placed close together, then carried to the right side and downward; at the same time the hands are turned over.[274] (Seems to imitate something turned over or capsized.)

78. *To fall from a horse.*—Sign of "man on horseback" or "riding," then right hand thrown down to the right side.

79. *Stop.*—Hand held in front, palm forward, and forefinger bent out, then pushed gently outward and downward a couple of times.[275] (Seems to imitate pushing back something.

80. *Look.*—Fingers of both hands brought up to level of the eyes, then the index fingers extended outward in front.[276]

81. *Thou look.*—Sign of "look," and then both index fingers pointed to the person.

82. *Come.*—Hand extended some distance in front of the body, index finger extended slightly and bent; then the hand swept inward toward the body. (Seems to be imitative of hooking or bringing something toward one.)[277]

83. *Don't come.*—Same sign as "come," and then hand thrown off to the right side. Otherwise the sign of "come" made, and then the sign of "no."

84. *Walking.*—Hands and arms swing alternately outward and inward in front of sides several times.

85. *Meeting.*—Two index fingers brought together in front on a horizontal plane until the points touch.[278]

86. *Two meet.*—The spread first and second fingers of right hand held in front of head, points up, and then the two fingers brought together.

87. *Where from*, or *where have you come from?*—Right hand extended and shaken in wavering motions in front of the body or toward the individual.

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[272] This is like the sign for "drinking" of the Thompson, *a*, p. 283, No. 11.
[273] Like the Thompson sign for "man jumping."
[274] See Thompson, *a*, p. 286, Nos. 65, 66.
[275] See Thompson, *a*, p. 285, No. 42.
[276] See Thompson, *a*, p. 285, No. 49.
[277] Compare Thompson, *a*, p. 286, No. 75; Shuswap, *a*, p. 567, No. 88.
[278] Compare Thompson, *a*, p. 286, No. 71.

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201 88. *Came from*, or *I came from* (*certain place* or *country*).—Finger pointed in the direction of place or country where the person came from. When hand in proper direction, finger pointed downward with a slight jerk; then the hand drawn back to the front of the body, and finger pointed down near feet. The raising and stretching of the arm much or little defined to some extent whether the place was distant or near; but, as several places and tribes were often located in the same general direction, the name of the place or tribe was often said, or the sign for the tribe given. When considered necessary, places were also differentiated by defining in signs the nature of the place, whether by a lake or a river, a falls, or in mountains, valley or plains.

89. *White man*, or *whites*.—Right hand raised to left side of brow, inclining slightly inward, palm down, fingers close together and somewhat extended; hand drawn across horizontally to right side of brow, as if making a cut. (The origin of the sign is unknown, but it is thought by the Indians to imitate the wearing of hats by the whites.)

90. *Think the whites are good*.—Same sign as preceding, then sign of "thinking," and then sign of "good."

91. *Think whites are no good*.—The same sign as preceding, only the "no good" sign made instead of sign for "good."

92. *Don't like whites*.—Sign for "whites," then sign of "think," then sign of "no." (The same sign seems to be used for "think" and "like," at least in some cases.)

Tribal Names in the Sign Language

101 201 93. *Coeur d'Alène*.—The sign of "bow and arrow" and shooting horizontally. Sometimes the sign of direction of the Coeur d'Alêne country was also added. Sometimes the left hand, in making the sign for "bow," was held edge up, with the thumb pointing down, and fingers all close together, the arm held horizontally and arched. The arm was also sometimes moved from left to right. The meaning of the sign is "flat bow" (or "the people who use flat bows, shooting them horizontally"). Some of the Plains tribes used the simple signs of "bow and arrow" and "west" or "sunset" for the Coeur d'Alêne, meaning "Bow and arrow people of the west." This name is supposed to have been given them because at a time when all the other buffalo-hunting tribes had at least some guns the Coeur d'Alêne were still using bows and arrows. The terms "Flat bow" or "Wide bow" were applied to the Coeur d'Alêne in the sign language because of the universal use of flat bows by them, and because, of all tribes, they used the widest bows. The terms "Awl-heart," "Pointed-heart," etc., were not used by any Indians for the Coeur

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d'Alêne in the sign language. Some of the traders, however, may have used signs with these meanings.

94. *Flathead* or *Salish proper*.—Right hand placed on the right side of the head slightly back of the temples, with fingers extending upward to top of head. Sometimes the hand was merely touched to the side of the head. Supposed to mean "pressed the side of the head" (hence "Flathead"), but the origin and true meaning of the sign are unknown.

95. *Pend d'Oreilles*.—With both hands sign of paddling, first on one side of the body and then on the other. This means "Paddlers" or "Canoe people." Sometimes the sign of "lake" (with reference to Flathead Lake) was added to the sign of "paddling," because at one time a large number of the tribe lived near Flathead Lake; i. e., "Lake paddlers" or "Canoe people of the Lake." The Pend d'Oreilles were called "Paddlers" or "Canoe people" because they used bark canoes, while the Flathead did not, and because they were the most eastern people of the region who used canoes. The terms "Ear drops," "Ear pendants," were never used for the Pend d'Oreilles by any Indians in the sign language.

96. *Kalispel*.—This tribe was called "Paddlers" or "Canoe men," just like the Pend d'Oreilles. When it was desired to differentiate them from the latter the sign of "river" was added; viz, "River [illegible]" or "Canoe men of the river." They were so named because of their habitat on Pend d'Oreille River and because they were canoe people like the Pend d'Oreilles and used the same kind of bark canoes.

97. *Spokan*.—First the sign of "salmon" or "fish" was made, then the fingers were raised to the mouth and a motion of swallowing made. The sign means "Salmon eaters," or "People who eat salmon." The Spokan were so named because they were the only tribe of the Flathead group having salmon in their country, and they were the most eastern tribe of the region using salmon extensively as food.

98. *Colville* or *Chaudière*.—Sign of direction of location of country was made, then the sign of "falls" by pushing the hand down, fingers perpendicular, then the signs of "fish" or "salmon" and "catching" up with the hands. Sometimes the sign of "river" was made first of all. The meaning is "Salmon fishers at falls." The term has reference to Kettle Falls, the main salmon place of the Colville, and to the fact that the Colville caught more salmon than any other tribe of the region. The term "Kettle Indians" was not used for the Colville in the sign language by any of the Indians.

99. *Lake* or *Senijextee*.—The sign for "Lake trout" was made, or the sign for "fish," and then of "a spot of yellow." The meaning is "Lake-trout people," so named because it is said that comparatively

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101 few good salmon reached their country, and the tribes depended for
201 food on lake trout, which were abundant.

100. *Sanpoil, Okanagon.*—My informant was not quite sure of the signs for these tribes.

101. *Similkameen.*—The sign of "eagle" was made for this people; "Eagle people." Said to be so named because eagles were formerly very plentiful in the Similkameen country, and eagle-tail feathers were formerly exported from there.

102. *Thompson* or *Couteau.*—My informant thought the sign of "snow" was formerly made by some people for the Thompson; "Snow people." Why so named is quite unknown. It may be derived through folk etymology from the name of the tribe. They were also sometimes called "People of the big river to the northwest." The sign for "knife" was also made for them; "knife people," but this term was used chiefly by the fur traders. The river to the northwest is either the Thompson or Fraser River.

103. *Shuswap.*—My informant was not sure of the sign for the Shuswap, but a term sometimes used meant "People who live (or go down) in the valley on the other side of the high country to the north."

104. *Lillooet.*—My informant was not familiar with any sign for this tribe, but thought the sign for "ax" was probably applied to them because the Okanagon group of tribes call them "ax people."

105. *Wenatchi.*—Fists brought together in front of breast, thumbs adjoining, then each turned upward and backward as if breaking something. Said to mean "bent or nearly broken" or "bent or broken in the middle," but with reference to what is uncertain. The sign may be derived through folk etymology from the tribal name.

106. *Columbia, Moses Columbia,* or *Columbia Cayuse.*—Hands placed together, points of fingers and wrists almost touching; then right hand pushed hard along middle of left, as if pushing something through. Said to mean "wedged" or "pressed in," or "wedged or divided in the middle," but with reference to what is unknown. The sign may possibly be derived through folk etymology from the tribal name.

107. *Yakima, Klickitat.*—Both hands held over temples, fingers meeting at top of head. Often the hands are pressed down on the head. Means "pressed or flattened heads." Said to be so named because the Yakima formerly pressed the heads of all infants; and they were the nearest tribe to the Coeur d'Alêne having this custom.

108. *Paloos.*—The common sign for the Paloos was the same as for Yakima, but with the sign of "location" or "direction" added. There was another sign for the Paloos which my informant had forgotten.

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109. *Nez Percé.*—Forefinger of right hand pointed across the nostrils or point of the nose. Sometimes the forefinger was simply held for a moment horizontally across in front of the nose. The meanings of the signs are "Pierced noses." They were so named because long ago nearly all the Nez Percé had their noses pierced, and they wore nose-pins of shell and bone to a greater extent than any other tribe.

110. *Wallawalla, Umatilla, Cayuse.*—My informant said he did not know any signs for these tribes. Usually they were called by the same sign as the Nez Percé, with signs of location added to differentiate them.

111. *Chinook, Wasco.*—My informant said there was an old sign name for the Chinook and Wasco, both being called by the one name, but he had forgotten it.

112. *Coast Indians.*—First the sign for "water" or "drinking" was made; then a wry face was made, as if something bitter had been tasted. Sometimes the sign for "sunset" was added, or for "west beyond the mountains." The meaning is "bitter-water people."

113. *Shoshoni.*—The sign for "snake" (viz, "Snake people") was made for all the Shoshoni. Different tribes were differentiated by signs of location. The origin of the term is unknown. The Flat-head are said to have used different signs for certain tribes of Shoshoni besides the general one of "snake."

114. *Kutenai.*—The sign of "robe," and then that for "deer," was made for the Kutenai, meaning "deer robes." They are said to have been so named because they used deer robes extensively in early times. There was a special or additional name occasionally used for the Lower Kutenai, but my informant was uncertain of what it was. The fur traders sometimes used the term "Flat bow" for the Lower Kutenai.

115. *Cree.*—Hand pushed down over nose, or the finger points drawn down over the nose, as if scratching it. Sometimes the two signs were combined. Said to mean "bloody noses" and "striped or scratched noses." The origin of the sign name is obscure. Some Coeur d'Alêne suggested that the name may have arisen from some of them painting their noses red or in stripes.

116. *Gros Ventres or Atsina.*—Two signs were used for this tribe. In one, the two forefingers were crossed near the outer joints, with points extending upward. This means "tent" or "tent poles." This is the oldest sign name for the tribe; but why they were so designated is unknown. Some think it was because they had inferior tents long ago. The other sign was made by bringing the hands together in front of the breast, palms inward, and points of all the fingers touching. The hands were then pushed forward and downward without being parted, making a curve in front of the belly.

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101 This means "big bellies." The origin of this name is also unknown.
201 In later days this sign name almost entirely superseded the former, and it was the only one used by the fur traders.

117. *Blackfoot.*—The hand put to the mouth, and from there upward and outward, then swept down to the right and drawn across the ankle, as if cutting it. The full meaning of the sign seems to be uncertain, but it has some connection with "mouth" and with "foot," or possibly "moccasin." It may mean "Blackfoot speaking." Another sign was made by pointing at the right foot, and then making the "color" sign opposite something black or dark. This means "black foot" or "black feet." The term was used as a general one for all the Blackfoot tribes, and as a special one for the Blackfoot proper. The first sign was used as a general term for the Blackfoot tribes and may refer to the Blackfoot language; but the Indians differ in opinion as to the exact meaning of the sign.

118. *Blood.*—The sign for "blood" was made for this tribe, and the signs of "blood" and "Blackfoot" combined; viz, "Blood Blackfoot."

119. *Piegan.*—The sign of "robe" and "small" (viz, "small robes") were made for the Piegan. Rarely the sign "Blackfoot" was added.

120. *Arapaho.*—The right index finger placed vertically alongside the right nostril. My informant thought this was at least one sign for the tribe, but he was not quite sure. Meaning unknown.

121. *Cheyenne.*—The same informant thought the common sign for the Cheyenne was "striped arrows," or "striped arrow shafts," or "feathers of arrows." The sign of "arrow" was made, and the sign of "bars" or "stripes" across the head of the arrow. Supposed to be so named because long ago they had stripes on their arrows different from stripes on arrows used by other tribes.

122. *Crow.*—The sign of "raven" or "crow," meaning "raven people" or "crow people." The origin of the name is unknown.

123. *River Crow.*—Sign of "man" and sign of "blue" (viz, "blue men"). Why so named is uncertain; thought to be because they may have used blue paint more extensively than other tribes.

124. *Sioux.*—The right hand held out flat in front, and then drawn from left to right across and opposite the throat. Means "cut-throats." The origin of this name is also unknown.

Counting, Greeting, Signals

201 802 125. *Counting.*—In counting, the Coeur d'Alène begin with "one" by putting the right index on the point of the little finger of the left hand, and continue to the thumb, which is "five"; then they reverse hands, and count beginning with the little finger of the right up to nine or ten. When the meaning of "ten" is to be conveyed, both

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closed hands are placed alongside each other and shaken once. Two shakes means "twenty," three shakes "thirty," and so on. 201 502

126. *Greeting.*—As a sign of greeting and good will or respect, on meeting one another, people clasped or placed together their right hands, but did not shake the hands nor press nor squeeze them, as most whites do. Another common method of greeting, probably most common among women, was the making of what may be called the "good will" or "blessing" sign, which is the same as that used by the Thompson.[279] It was made with both hands, from the head or the shoulders, down the front of the body or front of the arms, to the legs. This was usually repeated two or three times, but sometimes done only once. Often it was begun with one hand on each shoulder of the person, and the hands continued to touch the person's body as they were drawn down. This sign was also made to a person as a greeting from a little distance off, as the whites do sometimes by lifting the hat or waving the hand instead of going up and shaking hands. The person making the sign generally uttered the word "*kwic*" [280] from one to four times. These forms of greeting, it is said, were the only ones used between the Coeur d'Alêne themselves and between them and Salish and some other tribes. With a number of Plains tribes and some Shoshoni a different form of greeting was used. The right arm was passed around the person's neck and the left hand placed on his right shoulder. The cheeks were then pressed or rubbed, and often a snapping noise was made with the mouth at the same time. In later days the handshake of the whites superseded all the old forms of greeting. 201 576

127. *Signals.*—Signs similar to those used by the Thompson and other tribes were used on vacating camps and on trails as notices to other parties. Signals and calls were also frequent and were much like those of the Thompson. When hunting in bushy and timbered parts of the country, especially when driving game, whistling and cries were used to regulate the pace of the hunters or drivers and to keep them in line. If the distance between the drivers was small, each man whistled in a low tone now and then as he walked along. If farther apart, each cried softly "Hô, hô!" Often when the men were in line, and ready to start, the hunting chief from his position gave a whistle or cry as a signal to start. Each man took it up in turn and at once started. Sometimes the hunting chief would signal by whistle or cry at almost regular intervals, the cry being passed along. In this way he knew the position of the drivers, how they 202 204

[279] a, p. 287, No. 86.

[280] The Thompson almost invariably utter this word when making the sign. The word is also used to children when a person is well pleased with them or when they do something deserving of pity or praise. Men among the Thompson hardly ever use the expression, but it is commonly employed by women, especially old women. 201 576 861

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262 were keeping in line, and how they were progressing. The hunters
224 themselves, hearing the signals, knew whether one or more persons were too far ahead or too far back, and they went faster or slower accordingly. Sometimes by agreement the hunting chief gave a signal at short intervals, so that all the others could hear. As long as he continued, the line kept advancing. When he stopped, the line stopped. When he began again, it advanced again. When a person saw game but could not shoot it, he gave a loud whistle (but not shrill) as a signal to his companions that game had been seen and to look out for it. Besides whistling and the calling of "Hô!" dog and owl cries were used in hunting.

X. SOCIAL ORGANIZATION AND FESTIVALS

565 SOCIAL ORGANIZATION.—The social organization of the Coeur d'Alêne seems to have been almost the same as that which obtained among the Thompson.[281] There was no hereditary nobility, no class with special privileges. Clans, gentes, phratries, or societies did not
611 exist. The tribe was divided into geographical divisions and bands
621 in the same way as were the Thompson. In some cases the people of a band occupied but a single winter camp, while others occupied several small contiguous camps. However, as a rule, one of these was larger than the others, and was considered the main camp of the band. Each band had headquarters in a well-defined locality. The division consisted of a group of bands occupying a certain large area, defined, and separated more or less definitely from other bands of the tribe by natural boundaries, such as mountain ranges. Thus, for instance, the people of Coeur d'Alêne and St. Joe Rivers would naturally constitute separate divisions of the tribe, as their respective territories were situated quite apart, a wide intervening stretch of mountainous
166 country separating the two. The band consisted of a greater or lesser
594 number of families more or less closely related, being descendants of
621 people who had made the territory their headquarters for a long time. Each family, no matter in what part of the tribal territory it might temporarily be living, belonged to some particular band, and therefore had a locality that was considered to be its home, and which it claimed as such. Each family generally wintered within the territory of the band to which it belonged, although it did not necessarily winter in the same spot every winter. Occasionally families wintered in the territories of other bands where they had friends or relatives. Some people claimed the right to winter in the territory of any one of two or three different bands, because they were descended from people of all these places. A family might winter at the father's or husband's village, or again at the mother's or wife's: People having close rela-

[281] *a*, pp. 289–302.

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tives in different bands sometimes wintered with one and sometimes with another, or spent half the winter in one and the other half in another. Often they wintered with one set of relatives and summered with another. With these many mixed families, it was largely habit that decided in which village they lived most of the time. As a rule, however, one band or village was preferred. In time it became their real headquarters; and their children usually continued to live in this place. There was considerable intercourse and relationship through intermarriage between all the bands of a division, but considerably less between bands of different divisions. However, as the permanently inhabited part of the Coeur d'Alêne country was not very extensive, and the territories of the several divisions and bands were connected by easy waterways, there was probably more intercourse and relationship between them than was the case in some other tribes. Neighboring bands had much intercourse with one another in the wintertime; less in the summer when there was much more traveling, and distant bands were often visited. Before the advent of the horse, the Coeur d'Alêne spent a good deal of time traveling, fishing, and hunting along the rivers and lakes of their country, although parties also went on distant hunting trips in the mountains during the fair season. At certain seasons considerable numbers of people congregated at famous camas and other root-digging grounds. They also went to the Spokan for salmon fishing, trading, and sports. These journeys were made on foot, for there were no water routes leading to these places. On the whole the people were fairly sedentary, and most of them lived the greater part of the year on their home grounds, although they had no permanent houses or villages, unless the long communal dance houses at the larger villages may be so called. Being a semisedentary people, and living in a country where wood, bark, and vegetal materials of many kinds abounded, the Coeur d'Alêne developed the arts of fishing, canoe making, and textile work in weaving of mats, bags, and baskets, probably to a greater degree than any of the neighboring tribes.

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With the introduction of the horse the social and economic life of the tribe became materially changed. In fact, it seems that it wrought a greater change in their customs and material culture than in any other tribe. Fishing and canoe travel were gradually forsaken for buffalo hunting and travel by horse. Since the forested country was not well adapted for horses, most of the tribe moved to the more open, grassy districts. This drew them away from the lakes, and in great measure from fishing, canoes, bark, and wood, materials which they were accustomed to use. They could not follow the old life on the water and in the forests, and at the same time keep horses. Besides, as raising and herding horses and buffalo hunting necessitated much travel, the people had no time for their former industries. Further-

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[416] Further-
177 more, many of their utensils were unsuitable for the new style of life.
221 Objects made of wood, bark, and basketry were either too bulky, cumbersome, or fragile; therefore they were largely dispensed with. Bags of skin, leather, and rawhide took the place of basketry and woven bags because they were better suited for travel by horse. Instead of the former small hunting parties, consisting of people of one band or part of a band, hunting now became largely a tribal business, and demanded a different organization. The easier method of making a living offered by buffalo hunting, as well as the pleasure and excitement of traveling and mingling with strangers, which it afforded, were great inducements. Once horses were plentiful, intercourse became easy and general between all members of the tribe,
[621] and buffalo hunting as a tribal affair could be engaged in. The old system of chiefs of bands and divisions became obsolete, and only tribal chiefs continued to be recognized. There were really no more bands or divisions. The change from a tribe consisting of many semisedentary bands with as many headquarters to a single, almost entirely nomadic community, with a single center, was in time almost completed. The old communal dance houses were abandoned and dancing was conducted entirely in the camp circles. An impetus was given to trading. While formerly trade was chiefly with the western tribes, now much trading was also done with those to the east. Commodities were exchanged more rapidly, and came from greater distances.

177 Again, in later years the Coeur d'Alêne, like other tribes, had to
241 adapt themselves to another great change, brought about by the
621 failure of buffalo hunting and the settlement of the country by the whites. This forced the tribe to become farmers and stock raisers.

622 CHIEFS.—Chieftaincy was of exactly the same kind as that of the Thompson,[89] and not necessarily hereditary. Chiefs were elected, and everyone was eligible, whether a chief's son or not. Each band and village community, and also each large camp, had a chief. In places where the people of several bands congregated for root digging one of the band chiefs present was elected chief of all for the time being. If all were about equal in popularity, then the chief who had the largest following in camp was elected, or the senior chief was chosen. If no chief was present, some good man was elected as camp chief, and he continued to act until the camp broke up. Chiefs of bands were often called "small chiefs." On their election, if wealthy enough, they gave a feast and some presents to the people of the band, who thereafter were called their "children." Sons of former chiefs were often elected, but with equal frequency they were
157 not. If too young when the chief died, or if deficient in chief-like
622 qualities of goodness, liberality, wisdom, and honesty, they were

[89] a, p. 289.

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never chosen. As a rule, the best man in the band was appointed. People were ashamed if they had a chief much inferior to others, or if their chief was wicked or foolish. If a chief turned out to be bad or foolish, he was deposed, and another one elected. But very few chiefs were deposed, as care was generally taken to choose a good man; and most men, when they became chiefs, were careful of their conduct, and tried to live up to their position. From time to time most chiefs gave small feasts, and sometimes presents, to the members of their band. It seems that each division had a head chief. It is not quite clear whether he was a specially elected man or simply one of the band chiefs. It would seem, however, that the latter was the case. It would also seem that he generally belonged to a band which was considered the head band of the division, either because of numbers or because it was considered the original or parent band which occupied the traditional original headquarters, and from which the other bands of the division had sprung.[203] Of the three, or possibly four, chiefs of divisions, it seems that one was head chief of the tribe. As formerly the Coeur d'Alêne City chief was generally, if not always, head chief of the tribe, this may indicate that this district is the original center of the tribe. When they began to give up the old style of life for that of buffalo hunting, and to live as a single community, the system of "small chiefs" or band chiefs passed away and chiefs of divisions only were recognized. At one time there were three of these, but possibly at one period there were four. Later, with reduction in numbers caused by epidemics, and the beginning of reservation life it seems that the number of chiefs was reduced to two—a head chief and a subchief. When the head chief died the subchief became head chief and another man was elected from the tribe to fill his place. It is said that about 1820 there were three recognized chiefs of the tribe, the head chief *Stêla''am*, with headquarters at Coeur d'Alêne City; *Xwistceni''tsa* ("walking robe"), with headquarters at Mission; *Cilcilicé'sqet* ("revolving sky or cloud"), chief of St. Joe division, who died about 1848. When *Stêla''am* died, André *Sêltis* (Saltis) became head chief. He was no direct descendant of *Stêla''am*, but was elected on account of his wealth and intelligence.[204] He was chief of the tribe in 1858 during the Spokan war with the whites, in which he took part, and in 1877 during the Nez Percé war. He died in 1902. At this time Pete *Wa'iyt'leu'* (called "Wild Shoe" by the whites—a corruption of his

[203] Information of this kind sometimes leads to a knowledge of the original site of the people as a tribe, and shows the manner in which they spread into the surrounding country, gradually enlarging their boundaries by offshoots. There are strong traces of this to be found among the Lillooet, Thompson, Shuswap, and Okanagon.

[204] Information furnished by Gladys A. Reichard.

157 562 622 [551] Indian name) was second chief, and he became head chief. He died in 1907. Pete *Tci'yarpa'* (full name *Tci'yarpa'sqɛt*, "rolling on the clouds") was elected second chief when *Wa'iyt'lcu'* became head chief; and he became head chief on the latter's death, and is head chief now. Some other former head chiefs of the tribe were Pete or Pierre *T'ent'enemt'lɛicen* (?) (the name seems to have some connection with "horns" or "head"), who was son of a former band chief of the St. Joe division; *Anastɛmxipo'* (?) (full name *Tɛmplpo'sɛmɛn*, "no heart"), who a long time ago was a chief of the Coeur d'Alêne River division; *Sqonxod'lqo* or *xwɛlispo'sɛmɛn* ("deep thinker," literally "many hearts"), another chief of olden times. The last name is probably a Spokan form. There were no female chiefs, and women had no direct voice in the election of chiefs. However, the influence of some women was powerful in moulding public opinion. A woman who had chief-like qualities, who was good, intelligent, sagacious, and liberal, was called *sq'o'mā'lt*. Such women were highly respected, and their opinions treated with consideration. Some of them occasionally made speeches before the people and chiefs.

623 Councils.—Each band chief had a large stone pipe which was the "band" pipe, and the chiefs of divisions had "chief's pipes." The head chief of the tribe had the "tribal" pipe. All important matters concerning the welfare of the band were arranged at councils or meetings of the elders and heads of families, presided over by the chief. In smoking ceremonials and in making agreements, bargains or treaties, if the band pipe was smoked, it was only binding on the band to whom the pipe belonged. When the tribal pipe was smoked, the contract made was binding on the whole tribe, and therefore this pipe was smoked in ratifying agreements and making important treaties with strangers and enemies. All chiefs used criers, who were 203 624 generally elderly men and good speakers. When the chief wanted to assemble the people or talk with them on any matter he sent out the crier to inform the people that a general meeting would be held on the morrow. The crier went out in the middle of the camp circle and gave the information in a loud voice, so that all might hear. If some of the lodges were too far away or were scattered, he went on foot or 621 on horseback, stopping in front of each lodge door, and gave the notice. 623 Councils, meetings, and all public functions were held in the communal 344 long house or dance house, maintained at all large villages of bands, at all times when the majority of the people were at home. During fine weather or when in camp, meetings were held in the open air or under a temporary shelter erected for the purpose. Sometimes they were held in the chief's house or in the largest tent. After the old band and village system was broken up often a large skin tent was erected especially as a meeting and dance lodge; or a circular lodge of poles, open on the sides and roofed with brush, bark, or mats, was

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used. These were erected in the middle of the camp circle. The chief's lodge still continued to be used occasionally for small meetings. It seems that the chief's lodge occupied no particular position in regard to other lodges in a camp. In the ancient villages doors of lodges were in any direction most convenient for access to water and for shelter from winds. Thus doors generally faced the streams. In temporary camps doors faced either inward (if the lodges were in a circle), or to the east if there was no circle. There were some exceptions, however, especially in favor of a southerly direction.

CAMP CIRCLE.—In camping on the plains a large camp circle was formed, and at night the horses were kept inside. This was often necessary as a precaution against horse stealing. When camped on friendly ground in conjunction with allied tribes, each tribe might camp in a circle of its own, contiguous to the others, but when camped on unfriendly ground, where there was considerable chance of being attacked, all camped in one circle. If there were two tribes about equal in numbers, each occupied half the circle. The lodges were never mixed. It seems that sometimes positions of tribes in a camp circle were taken according to the geographical position of their homes. For instance, when they camped with Kalispel, the latter took the north side of the circle, and the Coeur d'Alêne the south. When camped with Nez Percé, the latter took the south side and the Coeur d'Alêne the north. Coeur d'Alêne and Spokan would take the west side; and Pend d'Oreilles and Flathead the east. Oratory was highly developed, as among all the neighboring tribes.

TRIBAL REGULATIONS.—It seems that there were seldom any attempts at coercion on the part of the chiefs; and they did not interfere in purely personal matters, except in an advisory way. There was no real police. The influence and advice of the chiefs and public opinion concerning matters of procedure and ethics were sufficient to keep order. The orders of the chiefs, especially if the result of discussion and agreement at a council held beforehand, were received with great consideration, and hardly ever combated. Sometimes a number of young men or others were chosen to carry out certain orders, or some elderly men were appointed to see that they were carried out. These men, it seems, were appointed only for special occasions. Customs regarding murder, theft, adultery, and rape were the same as those which obtained among the Thompson and Nez Percé.[285]

WAR CHIEFS.—As already noted, all hunting and war parties had chiefs. Hunting chiefs were elected by hunting parties the first night in camp, or the night before hunting began. Often a man was recognized from the start as hunting chief. The most experienced hunter was chosen. His authority lasted only during the hunt,

[285] *b*, pp. 244, 245.

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624 War chiefs were elected in like manner, and continued in authority
728 to the end of an expedition; but there were also many permanent war chiefs, who were elected as war chiefs of bands and divisions. They were men who had warlike qualities, experience, and had distinguished themselves in war. At all times they received respect, being treated like other chiefs; but they had no authority excepting in war time. In some cases men who were war chiefs were afterwards chosen to be "peace" chiefs or chiefs of bands. The band chief
622 exhorted the people as to conduct, morals, and industry and regulated
624 in large measure the procuring of the food supply of his band. He was also leader in many ceremonies, and, on the whole, acted as an advisor and teacher of the people, to whom he was supposed to give a good example at all times. He also in large measure conducted the business between the band and strangers, and he often had to act as
705 host to foreign visitors. Band chiefs also kept count of the days, moons, and years by cutting notches in sticks.

177 COMPANIES.—As already stated, the introduction of the horse and
621 the adoption of buffalo hunting led the people away from their old habitat and ways of living and forced on them a changed tribal organization. The bands seem to have become completely merged in the tribe. The tribe could not be on the move for about nine months of the year, traveling long distances and hunting buffalo in a country where they were subject to attack at any time, without being fairly well organized for traveling, camping, hunting, and protection. Thus it came about that the system of chiefs and many of the former regulations of the tribe were changed to suit the new conditions or environment. The chiefs and councils obtained more power, in which all the people acquiesced. At the same time it seems that force was not
463 employed much more than under the earlier system. The men of the tribe became divided in companies, each one of which had special
484 duties to attend to. It seems that certain rules came into vogue in traveling—the women and families and pack animals, on the whole, occupying the center, groups of warriors traveling in the front, rear, and on the borders. Scouts were still farther off, but I did not obtain full information regarding the system. It seems that a considerable body of warriors rode just in front of the main body of the people, many of the leading and elderly men among them. Men who knew the country best acted as guides and rode well in front, but some young men or scouts were with them or preceded them.

Young men, most of them unmarried, were divided into two or three companies. Some of them rode near the chief and occasionally acted as his messengers. One group of young men acted as scouts; another acted as horse guards and took the horses in charge. They saw to their pasturing, took them out, and brought them in again. A group of older (?) men assisted in the camping, and it seems that

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there were groups having particular duties in connection with buffalo hunting, war, or defense. The men in each group were generally those best adapted by age or experience to do the work assigned, and men naturally fell into one group or the other. It was not obligatory to be in any particular company, and a man might join one group or another as he wished. However, men were sometimes assigned to one group or another by the chiefs or asked to perform certain services. It seems that no one thought of refusing; and young men especially were eager to be in the group of scouts or horse guards, as the case might be. They considered it an honor to do the chief's bidding and perform important service, especially where there was danger. It seems that most, if not all, companies had captains who were old, experienced men. Most of the older men had little to do in traveling, except to look after their personal belongings and families and to help in making their own camp. Young men drove the pack animals. The number of men in the companies varied. If there was a shortage in any one, or if more men were required for an emergency, the chiefs regulated it. I obtained an understanding of the system only in a very general way, and received very few details. It seems that there was also a soldier or warrior company of middle-aged men. This company contained the bravest and most reliable men in the tribe. The defense of the camp was intrusted to them. As far as I could learn, none of these groups had any functions like those of the military societies of the plains. Men were graded to some extent, however, according to their deeds of valor. Only those who had done certain deeds were supposed to wear eagle feathers in certain ways and carry certain ornaments, bands, and ceremonial or symbolic objects. This custom, being well developed among the Shoshoni, Flathead, and Kutenai, may possibly have been copied from them, if something similar was not already in vogue among the Coeur d'Alêne before they began to go to the plains. Among these men of valor was a small company who had counted coup on an armed enemy in the thickest of battle, and had returned unscathed. They wore certain feathers and other ornaments. They were believed to be invulnerable, and were expected to act as leaders in battle. They were middle-aged or elderly men. However, it seems that this class had existed under the old system also, and the members were known as those who required no protection; therefore they used no armor.

It seems that a fairly perfect system of cries, whistles, and other signals was evolved whereby people were at once advised of any important happening. There were dog cries, crow cries, owl cries, and certain whistles or signals when strangers were sighted, or when buffalo were seen. When these calls were heard, the chiefs and the

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202 men of each company at once knew what to do, and acted accord-
484 ingly. There was thus little confusion among the people.

SLAVERY.—Slaves were of two kinds—captives made in war and
567 those purchased from other tribes. The latter were all procured in trade from western tribes, chiefly the Spokan, and none of them were of interior Salish origin. It is said that most of them were boys, girls, and young women of the Snake, Ute, and Paiute. Many of them were probably captives made in war by Nez Percé, Cayuse, Wallawalla, and other tribes to the south, who at one time were almost constantly at war with the Shoshonean tribes west of the Rocky Mountains. None of these slaves were repatriated, and very seldom were they resold. They became members of the tribe and lost their own language. A very few slaves were from the Umatilla and other tribes to the south and southwest, but they were generally bought back through the Spokan or Paloos, or sometimes directly from Coeur d'Alêne parties who went to the intertribal dances at the mouth of the Snake. Captives were generally girls and young women of non-Salish tribes with whom they were at war. As a rule, they were sold back to their friends or exchanged at the end of the war. If not, they were usually later given their liberty and in most cases they returned to their own country. It is said that the Coeur d'Alêne did not favor making captives and generally killed all their enemies or allowed those to escape whom they did not want to kill. Shoshonean slaves never tried to escape, but slaves and captives of other tribes sometimes ran away. Slaves were kindly treated, and most people regarded them as affectionately as their own wives or children. When a slave boy died his owner has been known to show as much grief and weep as much over him as if he had been one of his own children. When a slave woman bore children to her master she became the same as a free member of the tribe; and no one watched her or tried to retain her in captivity. When her children grew up they were treated with as much respect as other children and were never openly called "slave children." Some of them became capable men, and they would resent being treated differently from others. Until they came to be considered
[302] members of the tribe, the hair of slaves was kept short.

173 There are several cases remembered of Coeur d'Alêne women hav-
567 ing been made captive and enslaved by Kalispel and Pend d'Oreilles, but in nearly all cases they eventually returned to their tribe. In one case, very long ago, a woman never came back. She was treated well and became a member of the Pend d'Oreilles tribe. At a later date two women enslaved by the Pend d'Oreilles escaped after a time. A man took pity on them, and hid some food, moccasins, and thread and awl, telling them where they would find them. Then at night

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he ferried them across the river and gave them directions how to go. 173
They hid in the daytime and walked at night, always avoiding trails. 567
The people searched for them one day, and then gave it up. They reached home in safety.

Only a very few of the Coeur d'Alêne kept slaves, and this long ago. 177
After the tribe began buffalo hunting they rarely bought any slaves and very rarely took any captives in war. Slaves were of little 567
value to a people who were not fairly sedentary, and they could not easily be kept captive.

PERSONAL NAMES.—I did not collect many data on names. As 551
among the Thompson, names fell into several classes. Names of males and females were distinct.

One class of names consisted of dream names, often obtained directly from the guardian spirit at puberty, or received at a later age in dreams. Other dream names were taken from incidents of dreams. These names were believed to be connected in some way with the [776]
guardian of the individual. Some men took the name of their guardian for a personal name.

The second class of names may be designated as nicknames. Some 551
were derived from physical peculiarities of the individual, or from 424
incidents in his career.

Names of these two classes originated with the individual himself, and could become hereditary by being passed on to his descendants. Often, however, they died out with the person who acquired them, and whose property they actually were.

The third class of names were inherited. These were the property of families and had passed down in them for generations. In many cases their origin is unknown. Many of them are difficult to translate because the original forms and pronunciations had become altered, were archaic, or were derived from languages of other tribes. A peculiarity in this class of names was that most of them had regular name suffixes, not more than six or seven in number, whereas most other names did not have these suffixes. Nevertheless, it seems that many of them originated in just the same way as other names.

Among the Coeur d'Alêne names with these regular suffixes are 551
not as common as among the Thompson; but probably at one time they were more frequent. There seems to have been a tendency for several generations back to discard them and to adopt striking names derived from dreams and exploits, which were more high-sounding and at the same time easy to translate and explain. Some of the Coeur d'Alêne names, with name suffixes analogous to those of the Thompson, are at first hard to recognize because of the tendency to clip off the ends of many long words. This tendency is common to the Flathead and all tribes of that group, as well as to the more eastern Kutenai and the Coeur d'Alêne. For examples see *Hiwcaxanc'*

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551 *Waxzne'* for *Hīnwaxzni'lst* (p. 129), and names of chiefs (pp. 153, 154), where *-posɛmɛn* is shortened to *-po.* and *-a'sqɛt* to *-a.* It seems that among the Coeur d'Alêne there occur some Spokan forms of names acquired through intermarriage.

I noticed the following suffixes in old hereditary names which are the same as those used by the Thompson.[255]

1. *-itsa* ("robe," "blanket," "skin"), in both men's and women's names, as among the Thompson, most common among men. (Thompson forms, *-ītsa, -ītza.*)
2. *-qain* ("head," "top," "eminence"), in men's names. (Thompson forms, *-qain, -qɛn.*)
3. *-alst, -īlst, -āst* ("stone"), in men's names (often shortened to *-ī*). (Thompson forms, *-ē'llst, -āst.*)
4. *-a'sqɛt, -sqɛt* ("cloud," "sky," "day"), in men's names (often shortened to *-a*). (Thompson forms, *-ē'skɛt, -a'sqɛt.*)
5. *-kwa* ("water"), in women's names. (Thompson forms, *-koɛ, -kō, -a'tko.*)

I did not find the suffix *-īnɛk* ("bow," "belly," "rounded"), common in women's names of the Thompson, but it may occur. Of the nine chiefs' names mentioned on pages 153 and 154, one has the suffix *-ī'tsa* and two the suffix *-a'sqɛt.* The name *Xwistcɛni'tsa* (translated "walking robe") occurs in slightly different forms among the Okanagon and Thompson. A name similar to *Cīlcīltcō'sqɛt* also occurs in all these tribes. The names *Tɛmplpo'sɛmɛn* and *Xwɛltspo'sɛmɛn* are used by the Okanagon and Spokan as well as the Coeur d'Alêne. It seems quite possible that certain names may have originated independently in these different Salish tribes; but most Indians think that each hereditary name, especially those with the name suffixes, is of but one origin, having originated in one tribe or another, and been introduced into other tribes by intermarriage. Therefore they say that persons who bear the same name in two tribes have inherited it from a common ancestor, and that they must be related, however remotely. There was hardly any stealing of names, and only rarely were names exchanged, bestowed, or sold; and when they were, they were usually lately adopted dream names or nicknames belonging to the individual, and not names which had already become hereditary and belonged to families.

Some other Coeur d'Alêne men's names are *Sikwa, Tɛmltcā(lc).* ("no hand"), *Tcdele'melstcɛn* ("runs on a horn"), *Tsu'lɛmlxwɛtsut* ("buffalo-bull mountain"; this name occurs among the Thompson, and has probably been derived from the south), *Łoq'ɛ'tāstc'ɛso* ("lying in the brush"), *Tpoẓe'wɛs* ("painted stomach"), *Ttsēlēle'tsa* ("pierced [with arrows] robe [or skin]"; slight variations of this name are found among the Okanagon and Thompson), *Ntce'ē-tqe'in(āst)* ("first shot" or "first daylight"; a name similar to this occurs among the Thompson).

[255] *a*, p. 291.

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Some women's names are *Sai''môsâ*, *Yaromi'*, *Siyô''z*, *Xwa'mcznma'*, *Xaxae'tczn* (a similar name occurs among the Thompson), *Stzwêlzmczna'*, *Wilzwilzma'*, *Siyaxta'*, *Si''pal*, *Tclzmtâ'l*, *Xwzotsti'*, *Tc'â'âne* (a similar name occurs among the Thompson and Shuswap), *Doxwal al 'da'rene* ("moon fell"), *Qaxpi'(tsa)* ("turned-up robe or blanket"). (A Spences Bridge woman has this name, and it also occurs among the Okanagon.) Women's names are as a rule harder to translate than men's. 551

It is said that parents sometimes received names in dreams which they were told to give to their children.

Descent was reckoned in both the male and female lines, and children received names from both sides of the family. Slaves took Coeur d'Alêne names given them by their masters and these names became the property of their descendants. Horses and dogs were named in the same manner as among the Thompson.[287] Most of their names were nicknames. 551 611 [552]

PROPERTY.—The institutions of the tribe were on the whole paternal and almost the same as those of the Thompson.[288] Male relatives took precedence in the inheritance of property. In the family the male elders ruled, although the women had the right to advise and express their opinion in almost all matters, and often their advice was asked. The father and elder male relatives generally instructed the boys; and the mother and elder female relatives the girls. The father, grandfather, or uncles, or all of them, frequently admonished and lectured the children and members of the family on morals or ethics and behavior, and encouraged the children to be industrious and to persevere in obtaining knowledge and powerful guardian spirits. They also advised them to perfect their physical and mental qualities, so that the boys might become noted warriors, hunters, chiefs, or shamans; and that the girls might become women of good quality and thus obtain the best husbands. 421 861

The woman generally followed her husband and lived among his people. Levirate prevailed, as in other Salish tribes. A woman's effects were distinct from those of her husband's; and each was the absolute owner of his or her own personal property. The husband and wife often gave presents to each other and to their children. Personal property consisted of tools, weapons, clothes, bedding, lodges, horses, dogs, baskets, mats, etc. Food was family property, and in charge of the head woman of the house. Lodges were often family property, especially skin lodges, but many of them belonged to the women. Mat lodges generally belonged to the women, as men had nothing to do with the gathering of the materials and the making of them. In the case of skin lodges, the men provided the hides, but 421 587 591 [431] [462]

[287] a, p. 292. [288] a, pp. 293, 294.

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[462] only in this way had any claim. If the husband bought a ready-made skin lodge, as was sometimes the case, it belonged entirely to him. When several families lived together the food for immediate use was pooled, each woman replenishing the general supply from her stores or caches. Meat obtained by the men of the lodge was pooled in the same way, or it was handed over to the women.

Large game, such as deer, were cut up in the same way as among the Thompson.[259] Hunting parties generally divided the game in the following manner: The skin, brisket, and one side piece of the animal belonged to the man who had killed it. The other side piece went to the hunting chief. The rest of the carcass was the common property of the hunting party, and was divided equally among all the hunters by the chief. In small hunting parties of friends the division was about equal. A man hunting alone owned the whole animal, but he often gave part of it to his neighbors or friends. In buffalo hunting parties, as a rule, each hunter owned all he killed, and he took as many of the skins and as much of the meat as he wanted or could handle. Whatever was left was the property of whoever wanted it, and all could help themselves without restriction. When only a few buffalo were killed, and the people were short of food, the meat was divided by the chief like other game.

Land was communal or tribal, and the same applied to rivers and lakes. The whole country was considered the property and food preserve of the tribe. However, parts of the country in proximity to villages of bands were seldom used by outsiders, for they depended on this territory for the gathering of roots and berries, and for every-day fishing and hunting. Besides, these grounds were under the control of the band chief. Nevertheless the more distant parts of each band territory were considered tribal, and not band territory; and even the "home ground" of each band was free for any member of the tribe to use, as long as the chief of the band was notified and his regulations were followed. Every part of the tribal territory was free to all members of the tribe for travel and later on for pasture, and also for gathering of food, hunting and fishing, when traveling from point to point.

Each band chief was in charge of the "home territory" of the band, and regulated the gathering of roots and berries therein. As each important kind of fruit ripened, he sent persons from time to time to inspect the crop at different places. When on any ground a sufficient quantity of berries was ripe, he declared the ground open for berrying, and the women went in companies and gathered the crop. This gave all the women an equal chance, and prevented jealousies, quarrels, and the picking of immature berries. The same regulations governed the digging of camas and all important roots. Some

[259] *a*, p. 248.

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of the large camas and berry grounds distant from the settlements of any band were in charge of chiefs of divisions and were opened by them at the proper time for digging or picking. These places were free to all members of the tribe, and people from all bands resorted thither. All, however, had to obey the orders of the divisional chief, or, if he were not present, of the camp chief. It seems that there were no restrictons regarding times for fishing and hunting, for these matters regulated themselves by the seasons, the weather, and the habits of the different kinds of game and fish. It seems that there was no private or family property in fishing places, eagle cliffs, etc., and it is very doubtful if deer fences were privately owned. In some cases these appear to have been band property. 221 311 421

Skins and meat of trapped animals, when the traps or snares were private belongings and the trapper was unassisted, belonged to the man who trapped them.

As mentioned already, the long lodges used as meetinghouses, dance houses, and guest houses, were the property of bands, and were erected and maintained by their common labor.

The division of labor between the sexes appears to have been just the same as among the Thompson and Nez Percé.[220] [462]

FESTIVALS.—Feasts and ceremonies at which presents were given were of three kinds. In a simple feast, one family or the members of one lodge invited their immediate neighbors to a small feast, which generally lasted one evening or an afternoon and night. As a rule, no presents were given. Often, at a later date, one of the invited families gave a similar feast to the neighbors, the former hosts being invited. Several of these suppers might be given by families in turn in a single locality during the winter. Story telling and a few games were the chief amusements at these feasts, and rarely singing and dancing. 431 527 53

Another kind of feast was on a large scale, and in some localities took place once during the winter. The band chief gave this feast to the members of his band, if he felt he had an abundance of food and wanted to have a social time. A few members of neighboring bands often attended. The festival generally lasted a day and a night, and occasionally part or all of a second day and night. The people played games, made speeches, and told stories. Sometimes dancing, singing, and exhibitions took place. One or more persons dressed up and acted parts of a narrative or story that was told, or they simply dressed up to cause amusement, especially to the children, impersonating animals and people, or acting like clowns. Occasionally they sang comic songs. During the festival the chief might give a number of small presents to male and female members of his band, a joke often being made with each present. Sometimes in return one of the [523]

[220] a, pp. 295, 296; b, p. 246.

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431 leading families of the band would invite the chief to a feast at a date
527 a little later, and whoever desired might come. Sometimes other members of the band assisted the head of this family with presents of food for the feast. No return was made, however, of the chief's presents.

The third festival of this kind was something like the "potlatch" of the Thompson,[291] and was on a larger scale than the other festivals mentioned. A man, a family, or a community singled out another man, family, or community, and invited them to a feast, which lasted from one to three or four days and nights. Speeches, singing, dancing, and games took place at intervals. The host or hosts gave presents of skins, horses, and the like to the guests. Generally the following year the people who had been guests returned the compliment by inviting their former hosts to a feast of the same duration, and returned gifts to them of a value about equal to what they had received.

A feast of first fruits was held, and will be described later (p. 185).

Feasting also took place at burials, and on a smaller scale at births. Many people, however, never gave feasts at births.

[535] Dancing was much in vogue, and most public dances were accompanied by more or less feasting and playing of games. Dances and other customs, partly religious and partly social, will be described in the chapter on "Religion."

534 Musical Instruments.—As an aid to singing at feasts and dances several kinds of instruments were in use. Of these, the drum was most important. All the old-style drums were circular and had skin on one side only. They generally had sides about 10 cm. deep and were about 50 cm. in diameter. Many were painted with designs, either geometric or realistic, or a combination of both.[292] Drumsticks consisted of a stick with the head wrapped in skin, or a stick with the end padded with deer's hair, inclosed in skin.[293] Drums and drumsticks were sometimes ornamented with deer hoofs and with feathers.

Rattles were used which consisted of a bunch of deer hoofs attached to the end of a wooden handle.[294] Others made of strings of deer hoofs were also attached to the legs of dancers. Round and elongated rattles, consisting of pebbles inclosed in rawhide [294] and rarely of wood(?), were also used to some extent, and held in the hands when dancing.

Notched sticks or rasps, over the notches of which other sticks were rubbed, were in common use.[294] Time beaters of wood were also in common use. Some were simple sticks, while others were carved and ornamented.

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[291] *a*, pp. 297–299. [292] See Thompson, *a*, p. 385, fig. 315 *b*.
[293] See Thompson, *a*, p. 385, fig. 315 *a*. [294] See Nez Percé *b*, p. 230.

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Long flutes, or flageolets, were made of elder, and sometimes of other hardwoods, and appear to have been similar to those in use among the Thompson, Okanagon, and Nez Percé.[296] They generally had six holes. The air passage near the mouth was partly stopped with a small ball made of pitch and deer's grease. They were suspended from a leather string worn around the neck. Often the string was richly embroidered and ornamented. Young men used them for serenading girls at night, but they were also used for giving signals on horse-stealing raids. Another kind of flute was shorter, and made of the wing and leg bones of large birds, such as geese, swans, or cranes. It had from three to six holes and was used for calls or signals, and imitations of cries of birds.[298] It was also used by young men and young women for serenading. Another bone whistle was quite short and had no holes. It was used simply for signaling. It seems some other kinds of bone and bark whistles were used long ago; but I obtained no particulars.

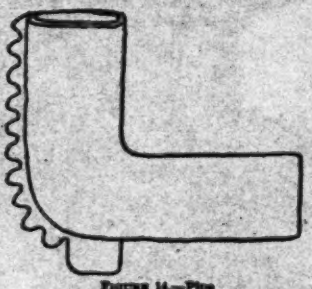

FIGURE 14.—Pipe

PIPES.—Smoking was almost universal among men, but long ago women rarely smoked. Smoking formed a part of all important ceremonies at meetings, some ceremonies being opened and closed with smoking. Pipes were made of steatite, which was plentiful in the Coeur d'Alêne country. The common colors were black, gray, and brown. Brown steatite was exported to other tribes in whose countries it was rare. Catlinite and pipes of the same material were procured from the Flathead and other tribes to the east. The western tribes often traded green soapstone, and pipes made of the same, to the Plains tribes for red soapstone and pipes made of it. The ceremonial pipes of the Coeur d'Alêne, called "chief's pipes" and "peace pipes," were large, and in later days were nearly all made of catlinite. Formerly most of them were of brown soapstone. Long ago the tubular pipe was common and continued to be used until after the arrival of the fur traders. Pipes of the elbow type, however, were in use before the fur traders came, and before the tribe began to go to the plains. In later days this type of pipe entirely superseded the tubular pipe. Some of the pipes were ornamented with a serrated flange. (Fig. 14.) It seems that pipes with simple bowls without shanks were also used to some extent, including those of disk shape. Stems of pipes were of wood. The smaller ones were generally round and the larger ones flat. Stems were orna-

[296] See Nez Percé, *b*, p. 231.
[298] See Thompson, *a*, p. 313, fig. 284 *a*.

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276 mented to a considerable extent with incised designs, painting and wrappings of quills. The tobacco used was wild tobacco procured from the neighboring tribes. Kinnikinnick, consisting of bearberry leaves and red willow bark, was mixed with tobacco in smoking by most people but not by all.

XI. BIRTH, CHILDHOOD, PUBERTY, MARRIAGE, DEATH

843 844 TWINS.—I did not receive full information regarding birth and childhood. Old women acted as midwives. Some women, for a short time before childbirth, lived in the menstrual lodge. There were probably some restrictions on pregnant women long ago, especially as to what they should eat and touch; but it seems that after the tribe began to hunt buffalo most of the old customs gradually broke 845 down and little is now known about them. My informants claimed that they had never heard of any twin ceremonies in the tribes, or of any beliefs that twins were connected by dreams of the mother with bear or deer, or that twins had any particular guardian spirits or powers.[297] Neither were the parents of twins compelled to live apart from the people. Some people considered a family lucky that had [772] twins; or thought twins lucky, and that was all. The Coeur d'Alêne name for "twins" is derived from the numeral "two." It is thought that twins were less frequent among the Coeur d'Alêne than among other tribes, although there is one notable case on record of a woman who had first girl twins, then boy twins, and then girl twins again, and no other children before or after.

854 CARRIERS OR CRADLES.—Infants were put in a bark carrier. Most of these were made of birch bark. In shape they were like the Thompson birch-bark carrier,[298] only much higher at the head. The depth of the carrier at the head rendered the use of hoops for holding up the cradle cover unnecessary, and none were used. Bedding consisted of fine rotten wood (like sawdust), which was gathered, dried, and worked up fine. This was renewed as often as required. A piece of soft fur was put under the baby's head, shoulders, and back. A soft robe of fur formed the covering, and the baby was strapped in by flaps with lacing, which passed over the covering. An outside covering placed loosely over the carrier was used when abroad to protect the infant from wind and weather. When the baby was from two to three months old the bark carrier was discarded and replaced by a cradle board. These, at least for many years back, have been all of the same type as those used by the Spokan, Pend d'Oreilles, and Nez Percé.[299] About one-third of the board was beaded and extended above the infant's head. In earlier times

[297] See Thompson, *a*, pp. 310, 311; Shuswap, *c*, pp. 586, 587; Lillooet, *k*, p. 263.
[298] *a*, p. 306, fig. 280.
[299] See Nez Percé, *b*, pp. 225, 226.

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cradle boards were much lower or shorter than those of the present day, and some of them were provided with hoops. 854

The navel-string pouch and strings of beads and other ornaments were often attached to the carrier, especially at the head. Hammocks were often used for babies in the lodges. They were made of skin and suspended on two ropes passing through hollow seams. Cross sticks were placed between the ropes near the head and foot to keep the ropes sufficiently apart. When the baby became older and began to walk the board carrier was discarded and a carrying bag or skin carrier was used when the weather was mild. These carriers were similar to those used by the Thompson,[99] and the child's head, arms, and legs protruded. In cold weather the same carrier was used, but the mother folded the baby in the robe she wore. More often, however, the carrier was not used at all in very cold weather, the mother preferring to fasten the babies on her back in the folds of the robe only. The bark carrier, the board carrier, and the skin carrier 177 or baby bags have all been used together in the way described as far 854 back as tradition goes. In later times, after the tribe engaged in buffalo hunting, the bark carrier went out of use, because bark could not always be obtained when wanted and because this kind of carrier was usually too fragile. Baby bags were used to some extent until a much later date, but finally they went out of use also. This was probably because they were not necessary in horse travel. Finally board carriers of the high type which better protected the child's head, and the robe alone, were used in carrying young children. I did not learn definitely whether any conduits were used with cradles. The Nez Percé are said long ago to have used bark carriers like those of the Coeur d'Alêne for infants.

HEAD DEFORMATION.—During the life of the child on the board 304 carrier (generally from two or three months old to about a year) its 854 head was fastened down with a pad of stiff skin attached by means of strings. The pad rested on the forehead. It was tightened when the child slept and slackened when it awoke. Male and female children were treated alike, and this practice was formerly universal in the tribe. It is said, however, that the intention was not to flatten the head but merely to keep the child's head in place and prevent its wiggling and thus hurting it, especially when the mother was carrying it. The strings were never pulled tighter than was necessary to accomplish this object. Some claim that the pad was tightened only a very little, or not used at all, when the baby was on the board in the lodge; but when the mother was traveling with the baby awake the pad was tightened a little; and when the baby slept, if she was still traveling, it was tightened more. The use of these pads, it is thought by some of the Indians, caused a slight flattening of the head behind,

[99] Ottawa Mus., Thompson specimens 147, 149, 150, 151.

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while other Indians consider that the shape of the head was not altered by them, excepting perhaps a very little in exceptional cases, probably when mothers used the pads in a careless manner. It is said that long ago the Nez Percé also used pads like those of the Coeur d'Alêne for holding the heads of infants steady; but whereas the Coeur d'Alêne never tightened these pads more than was necessary, many of the Nez Percé tightened them intentionally to flatten the heads of infants. Infants' heads were thus flattened intentionally by many families of all the Shahaptian tribes, the pad-strings being pulled very tight. The custom of fostering children was fairly common.

WHIPPING ORDEAL.—It is said that a long time ago, when all the Indians were living in the ancient way, there was a whipping ordeal each winter, through which nearly all the children and young people had to pass. In many places it was held several times during the winter. This ordeal was thought to make the children hardy and good. It seems to have been the same kind of whipping ordeal as was practiced by the Thompson [281] until recently.

PUBERTY.—There were a number of ceremonies similar to those of the Thompson at the time of attaining of puberty of both sexes. They formed part of a course of training undergone at this time of life by adolescents, that they might become healthy, strong, industrious, and capable men and women. Most of these ceremonies, especially those of girls, have not been practiced for so long that very little of them is remembered now. When the Coeur d'Alêne turned buffalo hunters most of them dropped out of use. It appears, however, that they were similar in extent and character to the ceremonies practiced by the Thompson. Possibly there were not quite as many restrictions, and the Coeur d'Alêne resembled in this respect, perhaps, the Shuswap and Okanagon. However, according to Coeur d'Alêne informants, tradition says that there were a great many, although none of them could tell much about them. Girls, on attaining the age of puberty, lived apart in small tents made of brush and mats, where they were attended and instructed by their mother, aunt, or grandmother. Their hair was done up in a knot near each ear; and they wore scratchers and combs on a string around the neck. During the training period, which lasted several months, they had to practice various kinds of work to make themselves efficient, and to follow certain customs to insure for themselves good luck in after years. They had to bathe and sweat to make their bodies clean and strong.

Boys at puberty had their hair tied in a knot at the back of the head. The parents generally arranged their children's hair during their training period, as the children were not supposed to touch the hair. The reason given for the tying of the hair in knots by both sexes at this period was to assure its growth, so that the hair would

[281] a, pp. 309, 310.

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be thick and long in after years. The period of training for boys was longer than that for girls, and appears to have been conducted in the same manner as among the Thompson and Nez Percé.[359] The importance to boys of gaining a guardian spirit was much greater than to girls; and it seems that training was always continued by boys until this object was attained. All persons training, whether male or female, obtained "power" or "mystery" in some degree. A person who went through no training would not be efficient in physique or in skill. Neither would one be as hardy, energetic, and industrious as a person who had trained even a little. Considerable importance was attached to mental training in certain ways. To attain success, persons had to concentrate the mind as much as possible on the object of their desire. They tried thus to obtain a vision. Emotions, such as anger, disappointment, sexual desires, should be suppressed. The youth should enter into a state of calm and expectancy. With the guardian spirit the novice generally obtained a song. Some obtained more than one song from their guardian spirits. Sometimes the song was heard and no one seen. Some obtained several guardian spirits and several songs, generally one from each. Some men could get *en rapport* with their guardian spirits at will, and were informed by the latter of things that would happen. Some could tell what people said about them behind their backs, and they could read people's thoughts and judge their intentions. Many of these men became shamans.

The old people made boys and girls bathe in cold water every day. This was to make them strong, hardy, and able to endure cold. It was also believed to make them healthy, immune from colds and sickness, and able to recover quickly from wounds.

TATTOOING.—The first tattooing on boys and girls was generally done at the age of puberty. Some of the designs tattooed, especially those on boys, were records of their dreams or visions in the same way as were some face and body paintings. Some believed that they had a protective influence, or formed a sympathetic bond between the individual and his guardian. Some marks were pictures of the guardian spirit himself (p. 193).

SCARIFICATION.—Scarification was practiced by all young men during their training at puberty. Cuts were generally made on the arms and legs, and sometimes on the instep, and backs of the hands and fingers. Some men training to be shamans or warriors cut their bodies as well. Sometimes a long slash followed each rib; or, again, many short horizontal cuts, occasionally close together, one above the other, were made on the upper arms or elsewhere. Some youths rubbed charcoal, or white or red ochre, into the wounds, which, when they healed, were similar to tattoo marks. Others who did not do

[359] *a*, pp. 317-321, *b*, 247-250.

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this, in after years, whenever clothes were not worn on these parts, painted all their visible scars red. Burning with live coals taken from the fire was also practiced, as well as burning with dry stalks of tule, which were lighted and allowed to burn out on the skin. Cutting is said to have been intended to let out bad blood, to make the person healthy, light-footed, active, and to prevent laziness. It also helped to inure the youth to the sight of his own blood; so that in case he was afterwards wounded, he would not faint or be alarmed. It helped him to be brave. Burning was for the purpose of enabling him to stand severe pain without flinching. Young men generally used their sweat house as a sleeping place when training in the mountains. Sweat houses were generally individual, as among the Thompson.

582. MARRIAGE.—There were no restrictions on marriage except between blood relatives. Parents (or families) tried to select husbands and wives for their children from families of good standing. Good or distinguished men, and capable, industrious women had no difficulty in obtaining the best wives and husbands. Friendship was cemented between families and feuds and quarrels sometimes settled by intermarriage. In the same way intertribal peace was made and sustained by intermarriages between the families of the chiefs. The forms of marriage were similar to those of the Thompson:[369]

583 Marriage by proposal of the man's family, followed by gifts of goods given by them to the woman's family.

Marriage by betrothal, the girl's family taking the initiative, and betrothing their daughter to the man. When she came of age, or on a prearranged date, she became his wife with or without presents from his side.

Marriage by touching or direct choosing, and proposal by the man himself, as in the marriage dance, the man proposing to the girl by touching her or dancing with her. (See p. 191.) The union was consummated with or without presents from his side. Only rarely did the girl's side give any presents.

This occurred occasionally, however, in what may be called a fourth form of marriage. A family selected a distinguished or wealthy man. Unknown to him, they sent their daughter to marry him and gave her presents for him, to make her all the more acceptable. Her parents considered it an honor to have the man as a son-in-law and to have her family connected with his. The man might refuse to take the girl to wife, but this very seldom happened.

Marriage by elopement was very rare.

585 Marriage gifts were not kept by the parents or persons receiving them, but were at once given to the other members of the family, who distributed them among themselves. Skins and robes were the

[369] a, pp. 321–325.

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most common marriage presents. As far as remembered, there was no conveyance ceremony, whereby the bride was conducted back on a visit to her people, and presents interchanged.[584] As a rule, there was little or no feasting at marriages. In recent years it is customary for both the bridegroom's and the bride's people to give feasts to each other. Sometimes only the man's people give a feast. Friends now give presents to the newly married couple; but this is considered a modern custom adopted from the whites.

Serenading of girls by song or on flutes and whistles was common. Marriage was seldom or never proposed in this way, however, the serenading being done as a matter of courting, prompted by sexual desires.

At least two common methods of proposing marriage were in vogue. Marriageable girls generally slept on straw or hay near the fire in the center of the lodge. When a girl saw a lad approach her, she stood up near her bed and turned her back to him. He sat down on the straw and talked with her, finally telling her he wished to marry her. She never answered. Then he turned over some of the straw of her bed and began to burn it. She put her foot backward and stamped out the fire without looking at him or speaking to him. He squeezed her foot or tramped on her toes. If she said, "Why do you tramp on my foot?" he knew he was accepted, and left. Again in a day or two he visited her; and if she looked at him this time, it was a sign that he was certainly accepted and that she had not changed her mind. He then told his parents, and they and his other relatives began to save up property for the marriage gift. If the girl did not talk to the man, or look at him, or put her foot out, or attempt to stamp out the fire, then the man knew that he was refused.

Another custom was similar to a Thompson method of proposal.[585] The lad went at night stealthily and sat on the edge of the girl's blanket as she lay in bed. If she tried to pull it away and said nothing during the time he remained there, it meant that she refused him. If she made no attempt to pull the blanket away, he felt encouraged, and continued to sit there. He never spoke. At last she asked him why he sat on her blanket. He then knew he was accepted, and told his parents. As far as remembered, there was no custom of tapping a girl with an arrow, thus proposing marriage to her.[586]

On the death of a woman's husband she became the wife of his brother, who now became responsible for the subsistence of herself and children. For this reason all the belongings of the deceased were taken by his brother and divided among his family, leaving to the widow only her own personal property.

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[584] See Thompson, *a*, p. 323. [585] See Thompson, *a*, p. 324.
[586] *a*, p. 324.

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587 If she refused her husband's brother, who was obliged to marry and
591 sustain her, his responsibilities ceased, and she was no longer considered part of her late husband's family. She had to leave, and could marry whom she chose. Her children were taken by her husband's brother or his relatives. Infants remained with the mother until old enough not to need her. Then she had to relinquish the child to its father's family.

586 Separation between husband and wife was uncommon. Elopements
684 occasionally occurred. In this case the husband had the right to kill his wife and her paramour.

841 Women lived apart from their husbands during menstruation, and appear to have been at these times under restrictions similar to those obtaining among the Thompson.[207]

606 MOTHER-IN-LAW TABOO.—It seems that formerly there was a strict taboo forbidding a man to speak to his mother-in-law; also in many families women did not speak to their fathers-in-law. These customs are said to have been in vogue long before the tribe commenced to go to the plains, and were not adopted from any eastern tribes. The
[35] restrictions regarding speaking obscene conversation before relatives were similar to those of the Arapaho.

764 BURIAL.—The Coeur d'Alêne disposed of their dead by burial in the earth or in rock slides. Corpses were never cremated or deposited on scaffolds or in trees. People were buried in the nearest suitable
766 place. Only rarely did people bring the body from a distance and
173 bury it beside relatives' graves or in family or communal burial grounds. Only bodies of chiefs or prominent men were sometimes thus treated. An instance of this was that of a great hunter called *Celcxlicō'ls*, belonging to Mission. He was accustomed to hunt far to the southeast of St. Joe River, in the Clearwater country, at the extreme end of the Coeur d'Alêne hunting grounds. He died in these distant mountains after 10 days' illness. He was a tall, heavy man, and the people tried to carry his body home through the long stretch of rough mountainous country. Horse after horse gave out, and at last they had to bury him in the mountains. Bodies of warriors who died on distant expeditions or in enemy country were not burned, as was often done by the Thompson and Shuswap. The body was buried in some hidden place, or under the camp fire of the lodge in which the man had lived. A fire was built over it to destroy the signs of burial. The camp was then struck; and many people and horses passed over the grave, treading the ashes of the fire as well as those of other fires in the camp. This rendered it impossible for any enemy to detect the burial. Burial under the camp fire rendered it much less likely that the body would be discovered and dug up by wolves. Sometimes a person was buried and a fire built over the grave.

[207] *a*, pp. 326–327.

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Other similar fires were made near by to give the impression that a party had camped there. When the fires were out the party rode or drove their horses over the fire places. These methods of burial were always employed by parties hunting on the plains. 766

When a person died the body was tied up with cords, knees to chin, and wrapped in a robe. It was seldom washed or painted before burial. Occasionally the face was painted red, and very rarely also the body or parts of the body. If the deceased had been fairly wealthy or had wealthy relatives the body was wrapped in a good robe. Sometimes the body was dressed and further wrapped in a good robe. Poor people simply wrapped the body in an old robe, in poor skins, or in mats. 764 766

As soon as a person died a messenger was sent to announce the death to the neighbors and to all relatives living at a distance. The corpse was prepared for burial as soon as death was certain. A pole was placed over the body and sewed inside the robe, the ends protruding. This was used for carrying the corpse. It was long enough so that one or several men at each end could bear it on their shoulders. When all was ready the corpse was taken outside and suspended from the branch of a tree until all the relatives had arrived and the people had gathered for the funeral. When all had come it was taken down and carried to the grave. Before the body was deposited in the grave the latter was swept out with a branch of rosebush, as among the Thompson.[88] If this was not done it was believed that some one else would die soon. The corpse was put into the grave on its side, or occasionally in a sitting posture. It seems that it was not placed facing in a particular direction. Very little of the dead person's property was buried with him; in many cases merely the robe he was wrapped in. Occasionally a few small things, including food, were put into the grave by mourners. Long ago most burials were in rock slides, and those in the earth had heaps of rocks put over the grave. Graves were circular and about 3 feet in depth above the corpse. Slender poles were also commonly erected at graves—generally single poles, or two poles, including the pole the corpse had been carried with. Sometimes three poles were erected over the grave like the foundation poles of a tent. Goods consisting of some of the property of the deceased, and presents given by friends at the funeral, such as blankets, were suspended from them. Often small quantities of food and small presents were placed on the grave. In the case of women, roots and berries—fresh ones, if in the proper season—were placed at the grave immediately after burial. This was supposed to satisfy the spirit of the deceased and prevent her from visiting the berry and root patches, thereby spoiling the crops or interfering with the diggers and pickers. Often one or more horses [728]

[88] a, p. 328.

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764 belonging to the deceased or his relatives were killed and the skins hung at the grave. If the skins were required, then only the hoofs were hung there. Canoes, like other pieces of property, were sometimes deposited at the grave. No tents of mats or skins, wooden boxes, fences or figures were erected over graves. Grave poles were always peeled, and painted red. Occasionally only parts of them were painted. None of them were carved in any way. It seems that there was no custom of rebundling by taking up the bones some years afterwards and rewrapping them, as among the Thompson.[309]

Human bones, when found, were placed in branches of trees by the person finding them, or occasionally buried where found. Hunters, when they found animal's skulls, often placed them on the branches of trees.

Neighbors who came to funerals gave small presents, such as food, to the bereaved relatives to help them and to show sympathy and pity. Some of the presents went with the dead, being deposited at the grave; the food was used to feed people who attended the funeral. If the relatives themselves fed all the people they might run short of food supplies if they were poor people. These presents were absolute, and no value was returned. Good-hearted neighbors, who
764 volunteered their services without payment, cooked and served food
428 for the funeral assembly. After the burial the property of the deceased was divided up among his relatives as they saw fit. At a later date it became a custom for the relatives to set aside part of the property of the deceased to be given to the people who attended the funeral, partly to "stay their grief" and partly as a present for their kindly offices. The people divided the property received in whatever way they saw fit.

768 After a person's death no miniature deer were made and shot at, as among the Thompson,[310] but strings of deer hoofs were suspended across the lodge, and shaken from time to time. It seems that this was to frighten away the ghost. The lodge was fumigated by burning leaves, grass, and roots in the fire, making a dense smoke. The people, especially relatives, fumigated themselves several times by standing in the thick of the smoke as long as they could endure it. The principal plants used in fumigation were sweet grass (*Heirochla odorata*) and an unidentified plant called *mare'mxtstatst*(?). In many cases the lodge in which an adult person died was burned and a new one erected in another place. Sometimes the lodge was taken down after being fumigated, shifted to another place, and fumigated again after being put up.

Persons burying or handling the corpse had to fast for several days and bathe themselves in running water.

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[309] a, p. 330. [310] a, p. 332.

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The men who dug the grave, the people who arranged the corpse for burial, and the men who carried it to the grave received no payment from the relatives of the deceased. They were generally neighbors who volunteered their services to help the bereaved. There was no paying-off ceremony,[211] as no one received payment for any services rendered in connection with the dead. At the present day there is a regular gravedigger, as among the whites, who looks after all the funeral arrangements. Before and after the burial, most of the assembled women joined the sorrowing relatives in crying and in singing mourning songs, which were *ex tempore* and all of the same tune. As among the Thompson, orphans were made to jump over the corpse of their deceased parents, and, if they were too young to do this, they were lifted over.

On the death of a father, mother, son, daughter, husband, or wife, the hair of mourners was cut straight across the neck by relatives. Widows and widowers usually cut their hair a little shorter than parents, and the hair was always cut shorter for adults than for children. The hair cut off was burned. The tails of horses belonging to a man who had died were often docked. It seems that no thongs were worn around the neck, ankles, and wrists by widows and others, as was the custom among the Thompson.[212] Rose twigs were worn on the body by widows and other mourners in the same way as fir boughs and rose twigs among the Thompson.[213] Widows and widowers slept on beds of brush in which were placed a few rose branches. They washed themselves every day for a certain time with water in which rose branches had been boiled. They also bathed in running water morning and evening. They did not eat meat of any kind for four days; and during the whole period of mourning they ate only common food, and that sparingly. They should not eat much at a time, nor eat food of which they were particularly fond. They should turn their thoughts away from any delicacy, and restrain their appetites.

Widows were not allowed to pick berries, for by so doing the crop would be spoiled. The belief was that the ghost might follow the widow to the berry patches and harm other pickers, and blast the crop.

The period of mourning and purification for widows and others appears to have been generally shorter than among the Thompson, but it varied with different individuals.

The burial customs of the Nez Percé are said to have resembled very much those of the Coeur d'Alêne; but there were some differences. For instance, among the Nez Percé the faces of corpses were

[211] See Thompson, *a*, pp. 334–335. [212] *a*, p. 333.
[213] *a*, p. 333.

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177 nearly always painted, and they clothed and decked out the corpse
764 much more than was done by the Coeur d'Alêne. They also buried much more property in the grave.

XII. RELIGION AND CEREMONIES

773 CONCEPTION OF THE WORLD.—Coeur d'Alêne beliefs regarding the world were very similar to those held by the Thompson.[314] Some people thought the earth was surrounded by water on all sides, while others thought there was water on two sides only. According to some, the edges of the earth were mountainous all round, or on two sides only according to others. Vague ideas were held regarding the shape and origin of the earth. Some thought it was oblong, and others that it was circular; while still others held no definite ideas on the subject. Some people believed there was only water before the earth was made. Many considered the earth as animate, a transformed woman. She was sometimes spoken of figuratively as "mother," and the sun as "father." The earth was given its final form by the culture hero Coyote in mythological times. At the time the Indians were few, and they had a severe struggle to exist, owing partly to their own ignorance of arts, adverse physical conditions on the earth, and the prevalence of monsters who preyed on them. Coyote destroyed or transformed the monsters and changed the face of the country to benefit the Indians. He also taught them many arts, such as the use of fire. He also introduced salmon into many parts of the country, told the Indians to eat them, and showed them how to capture and cook them.

773 In mythological days the climate was different from the present.
821 According to some, there were much wind and heat. According to others, there was also much thunder. Again, others say there was no rain and snow; it was hot, dry, and windy, but there was little or no thunder. One tale relates how the wind once blew much stronger than it does now, and often hurt people. Coyote made snares. At last, by making an exceedingly small one, he captured the wind and broke its power. He made it promise never to blow again so strongly as to hurt people.[315]

A belief was held that hot and cold winds (or heat and cold) were made by people who kept these winds in bags. The hot-wind people lived in the far south and the cold-wind people in the far north. When the former felt cold they squeezed their bag and a warm wind rushed over the earth northward. When the cold-wind people be-

[314] a, pp. 337-342. In regard to the deity *Amo'tqen En*, see p. 184.

[315] See for this and the following Folk tales of Salishan and Shahaptian tribes: Memoirs American Folk-Lore Society, vol. 11, pp. 119, et seq.

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came too warm they in turn squeezed their bag and a cold wind rushed southward. The Indians who lived in the country between were thus troubled with successive hot and cold winds.

There is another tale which relates that Heat and Cold were brothers, the former good-looking, and the latter ugly. Once when his brother was away, Cold got angry at the people and said he would kill them. He made such cold weather that the people began to freeze to death. Heat, hearing that the people were dying and that many were already dead, hurried home to save them. He made the weather so hot that he killed his brother. Since then heat can always kill cold, and ice and frosts and snow melt away and die. As long as the two brothers lived together at home the qualities of the one counterbalanced those of the other, so that the weather was always temperate and there was no danger to the people; but if one went away then the remaining one had the power to cause extreme heat or extreme cold.

Another version of this tale is that the two brothers lived part of the time with the people; and it was then always fair, temperate weather, because the influence of the one counteracted that of the other. At a certain season, however, Cold went away on a journey; and as Heat alone remained, his influence was much felt, and there was then summer. At another season Heat always left for a journey, and Cold remained, whose influence became great, and the people had winter. Cold was of an erratic, ugly disposition; and one time when his brother was away he became very angry at the people and caused extremely cold weather. Many froze to death; and all would have perished had not Heat rushed back, as warm weather now sometimes does in the spring after a protracted winter, to save the people, and made the weather so hot that he killed his brother. Since then cold has not had the power to kill people except very rarely, when they were foolish; nor has extreme cold had the power to remain longer than a few days at a time.

I did not hear of any beliefs relating to the origin of light and darkness, clouds and fog, although I inquired for them. It seems, however, according to some tales, that the world at one time was always dark, and that people had to grope about. To make things better, they thought they should have a sun and a moon. They chose Robin to be the sun, and he went up into the sky. He was sometimes so hot that the people were nearly burned up, and had to submerge themselves in the water during his day's course in the sky. Those who could not reach water died. The people deposed Robin and put in his place a one-eyed man called *Sɛntaqo'tsɛlts ɣā tc'ā'ɣqɛw*, son of *Tc'āɣqen* the one-eyed one. Since then it has never been too hot.

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773 When Coyote had finished his work on earth the people chose him
821 to go up into the sky and be the moon. He served as moon for some time; but at last he became unsatisfactory, because he always divulged what he saw on earth, and many people were ashamed, for they did not like their deeds to be known. When Coyote had gone to be the moon the old man or Chief *Spqrwnt'scalt* traveled around on earth, inspected Coyote's work, and set right many things that Coyote [776] had left undone. This Old-Man Chief is said to have been altogether helpful to mankind. My informants said that he was for the Indians what Christ was for the whites. When he had finished his work he went up into the sky and became the moon in place of Coyote. Some think that he sent Coyote to be the moon after Coyote had finished his work as transformer, but later, seeing that Coyote was not quite satisfactory, he himself took his place. Afterwards a toad jumped on the face of the moon and remained there. Before this the moon was very bright—equal in brightness to the sun.

A moon halo is called "the moon makes a house"; and a sun halo, "the sun makes a house." Eclipses of the moon are said to be caused by the moon covering his face or eyes.

Once the sun killed some of Coyote's children, and in revenge Coyote killed the sun and cut out his heart. At once the earth became totally dark. Coyote tried to go home in the dark, carrying the heart; but it always got in his way, so he trod on it. Seeing that he could make no progress, he put the heart on the sun's body; and at once the sun came to life, and there was bright light as before.

The rainbow is called "Coyote's bow."

Thunder is the noise made by the large wings of the Thunder Man who lives on the high mountains. At one time he used to kill people by throwing stones like large arrow stones. A man went to his house and tore up his dress, which was made of feathers. After this Thunder Man could not kill people and merely thundered when it was going to rain.

Rain and snow are made by the "chief above" or "Sky Chief," who showers them on the earth as required. Earthquake is simply called "the earth shakes"; and it seems that no cause is ascribed for it, except that some people think the "earth mother" is moving.

Most stars are considered to have been transformed people of the mythic period.

The morning star is called "bringing the day"; the evening star *Arnic'xnge'nanpwun* (meaning uncertain). The Milky Way is called "dusty road."

The following story is told regarding the constellation Great Bear. There were three brothers who had a brother-in-law, a grizzly bear. The youngest brother loved their brother-in-law, but the two elder ones

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disliked him. One day when they were out hunting they told their youngest brother they would kill the bear. He would not agree to this, and followed him, who had already gone hunting, to warn him. The other two brothers started in pursuit and overtook them. They were about to shoot at the bear when the youngest brother called out, "Brother-in-law, they are going to kill you!" As they were in the act of shooting all were transformed into stars, and may now be seen as the four stars forming the corners of the Dipper. Some people say that the four stars in the square are the bear and the stars forming the handle of the Dipper are the three brothers. 773 821

It seems that the Pleiades are called "Cluster." They are said to have been a group of people. To the side is a small star, and behind it a large red star. The small star is called "Coyote's child"; and the larger one, "Badger." The latter stole Coyote's favorite child. Coyote pursued them. When he had nearly overtaken them they were transformed into stars. It seems that some people include the Pleiades in one name with these stars.

A group of stars forming a circle, with one to the side (probably Auriga), are said to have been a group of women cooking camas in a pit in the ground. The roots were nearly cooked, and the women sat around it, ready to take out the roots. Skunk went there with the intention of spoiling the cooking.[210] As the women quite encircled the oven, he could not get near, so he sat down a little distance off to await a chance. As all were in this position they were transformed into stars. The Thompson call what seems to be the same group of stars "cooking in an earth oven," and say that these stars were women cooking.

Another group of stars is called "the canoe." Five men were making a canoe. A man was working at each end and one on each side. The fifth one was standing between one of the side and end men. As they were in this position they were transformed. The Thompson call the stars of Orion "bark canoe"; and another group of stars, "canoe with men in it."

Another group of stars is claimed to have been a lake, with a bird called *t'áq'tul* ("snow goose"?) on it. Some hunters shot it, and as it died it spread out its wings over the water. All were transformed, including the bird with its wings outspread. This is probably the same group as that called "lake with swan on it" by the Thompson, also called by them "lake" or "swan."

A group of stars consisting of three in a line is said to have been three persons running a race. These are probably the same stars as

[210] See taboo against men approaching an oven when the roots were cooking (p. 183).

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773 821 those called "following each other" by the Thompson. Another group of two stars is called "racers" or "runners" by the Thompson, who say they were men running a race.

776 DWARFS.—The Coeur d'Alêne believe in a race of dwarfs who inhabit the forests and live in trees which they go up and down with great celerity. People have watched them ascending and descending trees. They always go head first. They are formed just like people, but are very small. They appear to be all red, and most people think they dress in red. They carry their babies upside down on board carriers. People whom they approach lose their senses. Sometimes when they come out of their stupor they find themselves leaning against a tree upside down. Sometimes they missed parts of their clothing and, on looking around, would see them hanging from the ends of branches high up in the trees. These dwarfs were fond of playing tricks. They took away food and hid it, and occasionally took whole bags of camas and fastened them to the ends of branches up in trees. They never kept any articles they had taken, and never killed or hurt people.

Another kind of dwarfs, often called by the same name as the first, but differing from them in appearance and disposition, are of the size of small boys. They live in cliffs and rocky places up in the mountains and were formerly numerous in parts of the Coeur d'Alêne and Nez Percé countries. They dress in squirrel skins and use small bows and arrows. They often shout when they see people, and in this way have often led hunters astray. One was found dead by a party of Nez Percé about 1895. They heard some one scream and, going in that direction, found the body.

TREE MEN.—Other beings seen formerly in the Coeur d'Alêne and Spokan countries are called *stc'ɪmqestci'nt*. They have a strong odor, dress in buffalo skins, and have the power of transforming themselves into trees and bushes. Once a number of people were [538] dancing in the Spokan country near a small lake close to Cheney. Suddenly they smelled something, and one of them exclaimed, "That is *stc'ɪmqestci'nt!*" They looked around and saw four men standing a little apart from one another and wearing around their shoulders buffalo skins, the hair side out. Immediately they disappeared and four bushes remained where they had stood. These four bushes could still be seen lately. Possibly the power of the people's glance killed them or prevented them from transforming themselves back into men. However, there are trees which have been in one spot a very long time, but they are *stc'ɪmqestci'nt* just the same, although they seem merely trees to people looking at them. In other places trees and bushes change places or are sometimes absent and sometimes present. Often when these beings were seen and people

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approached them they disappeared, and only trees or bushes could be found. 776

GIANTS.—Giants were formerly common. They have a very strong odor, like the smell of burning horn. Their faces are black, some say painted black, and they are taller than the highest tents. When they saw a single tent or lodge in a place they would crawl up to it and look down the smoke hole. If a number of lodges were together they were not so bold. Most of them dress in bearskins, but some use clothes of other kinds of skins with the hair on. They live in caves in the rocks. They have a great liking for fish, and often stole fish out of the people's traps. Otherwise they did not bother people much. They are said to have stolen women occasionally from other Indian tribes, but there is no tradition of their having done this in the Coeur d'Alêne country.

LAND AND WATER MYSTERIES.—There were many "land mysteries" and "water mysteries." In character they were the same as those inhabiting parts of the Thompson, Shuswap, and Lillooet countries.[217] The locations of these mysterious powers were usually in mountain peaks, waterfalls, lakes, and sometimes in trees. Offerings were made to propitiate them or to obtain their help. Occasionally these powers showed themselves, and when they did so it portended evil. The "mystery" of each locality had a well-defined form of its own, no two being alike. In one lake the form of "mystery" seen was half mammal and half human; in another lake, half human and half fish; in another place it was entirely of mammal form, being like a huge buffalo; and in another place it was like a huge fish. As a rule, "water mysteries" arose out of the waters of lakes, and were rarely seen on land. People who saw them died shortly afterwards. 778

The "mysteries" of some lakes have underground passages leading from under the water to holes in the tops of mountains.

Once a long time ago some women were gathering service berries at a place called *Golxé'xstem* (?)[b], a long way up the St. Joe River. Among them were four sisters. One day when it was very hot the women said they would swim in the river. When they were swimming one of the sisters saw in the deep water what she thought was a large fish. She proposed to swim out to it, and said, "Let us see who can reach it first!" When the four sisters reached the spot where the fish was, it went down, and immediately all the sisters sank and were seen no more. The other women who were watching said, "That was no fish, it was the tongue of a water mystery." Near this place is a mountain with a little "mystery" lake on the top 538 778

[217] *a*, pp. 338, 339, 344, 345; *c*, pp. 598, 599; *b*, p. 276.

[b] One of the many "lost lakes" in Coeur d'Alêne folklore.—G. Reichard.

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called *Texē'stɛm*(?).[1] Shortly after the drowning of the sisters some people were up on this mountain and discovered the hair of the sisters on the shores of this lake. They reported this to the parents of the girls, who went there and took the hair away. After this people knew that there was a water passage between the river and the lake on the top of the mountain.

Near the head of St. Joe River is a lake called *Hinqa'mɛmɛn* ("swallowing"). When people look at it sticks jump out of the water. The Indians are afraid of this lake and never go near it. Once two brothers were traveling on a ridge above this lake. The elder brother said to the younger, "Go and bring me some water from the lake, I am very thirsty." The younger brother said, "I am afraid. No one ever goes near this lake." The elder answered, "You must go, for I shall die of thirst. You must bring me some water." The lad hurried to the lake, drew a little water quickly, and then ran back up the hill. The water followed him uphill. He hurried to his brother, put down the water bucket beside him, and then ran down the opposite side of the hill. The elder brother watched the water rise to the top of the hill, then it stopped a moment, and disappeared down the hill, catching his brother halfway down. Then it rose to the top of the hill again, and receded to the lake. When all was quiet he went over and found his brother dead. He had evidently been drowned by the water when it caught up with him.

In Coeur d'Alêne Lake there is a "mystery" in the shape of a water buffalo. Once a man was traveling in a canoe along the edge of the lake. At one place a bush grew alone near the water. As he was passing this place in the dark, all at once his canoe stood still, and, paddle as he might, he could not make it move. He could see nothing in the dark and began to feel along the sides of the canoe. He felt a horn holding the canoe on each side and then knew it was the water buffalo. He gave it a present and begged it not to harm him. Then the canoe was allowed to proceed. After this, people, when passing this place in canoes, always propitiated the "mystery" by praying to it not to harm them and not to make the lake windy. At the same time they deposited offerings, which they put down near the bush.

There were also "mysteries" at other parts of Coeur d'Alêne Lake to which the Indians made payments and asked for good weather on the lake and good luck in fishing.

It seems that people did not paint their faces specially when they passed by mystery lakes in the mountains, as the Thompson often did. At some of the high summits where trails pass and in passes

[1] Now Grizzly Elk.—G. Reichard.

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in the mountains in the eastern part of the Coeur d'Alêne territory, each passer-by puts down a stone. Thus at some of these places large heaps of stones have accumulated. These places were abodes of "land mysteries." Indians who neglected to do this were generally visited by bad luck in their undertakings or by sickness. 538 778

THE SOUL.—I obtained very little information about beliefs regarding the soul and the future state. My informants said that long ago the Indians had no knowledge of what the whites call the "soul." Besides the body, people knew of nothing else belonging to a person except a shade, which they believed survived after death. Some thought there were two of these, one of which remained near the body, the other going off to some place, they knew not where, to a land where all shades finally lived together. Many, however, believed only in the one shade, which became a ghost after death. It remained near the grave, or wandered about the places where the person had been in his lifetime. After a greater or lesser length of time it disappeared altogether and no one knew where it went. 775

Ghosts of drowned people haunted the water for a time. Ghosts of persons who had been dead but a short time liked to visit people. If repelled, they gave up their attempts, and afterwards appeared only in lonely places and near graves. Sometimes they harmed people and cast sickness on them. Some people's ghosts resembled them when alive, while others differed slightly. Some people believed that ghosts were just like people, but that they had no heads.

It is said that in the earliest time people did not die. After a time death was introduced into the world by a woman, and since then all people have died, and their flesh has rotted, leaving only bones. After a time even these decay and disappear. It seems that there was no belief that Coyote or others brought back the dead.

Nowadays the Christian idea of a reunion of the dead is held by some, but the Indians say that this has been learned from the priests. The form of the belief held seems to show that it is modern. I learned of no belief regarding animal underworlds or spirit worlds. There was no belief that infants, children, or other people were reborn.

PRAYERS AND OBSERVANCES.—The prayers and observances of the Coeur d'Alêne were of the same character as those of the Thompson.[333] The Chinook wind was supplicated for mild weather. People prayed to the rain to come or to stop, as it best suited their interests. They had a rain song. The snow was supplicated by hunters who wished it for facilitating the tracking or procuring of game. Dancing and singing often accompanied prayers and supplications. The rain and all powers were called "chief" when addressed in prayer. Pray- 782 [533]

[333] a, pp. 344-350.

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782 ers to land and water mysteries, and offerings of payments made to them, have already been mentioned.

Prayers were offered by some families once or twice each day, generally in the morning when rising, and sometimes also at night on retiring, by one or two of the elders of the family, and were addressed to *Amo'tqen*, or sometimes also to the day and to the sun.

Most chiefs, elders, heads of families, and elder brothers prayed and admonished and instructed more or less regularly the children and others regarding the proper conduct of life. Elderly women did the same.

776 It seems that the chief deity prayed to was *Amo'tqen*,[319] who is
782 said to live on the highest mountains, whence he looked out over all the earth. He could see all lands, and understand what was required for the benefit of the Indians. He was supplicated to pity the people and to attend to their necessities. He was asked particularly for plenty of game, berries, and roots.

Before hunting, hunters often fasted and sweat-bathed; and in the sweat house they prayed to the animal they were to hunt and to other powers, such as the spirit of the sweathouse, that they might be successful in procuring game. When animals were killed they were often thanked.

Much respect was paid to bear and beaver, as these animals were thought to know, see and hear everything. They knew what people said and thought about them. If a man intended to hunt them they knew it. They allowed themselves to be killed only out of pity for the people. Skulls of bear and beaver were therefore always elevated on poles or put on trees. When a man killed a bear
[533] he blackened his face and sang the "Bear song," which had an air of its own and resembled a mourning song. He praised the bear in the song for giving himself up, and at the same time bewailed his death. This custom has not been practiced for about three generations.

796 It seems that there was no first-salmon ceremony and no ceremony when the first tobacco of the season was smoked or gathered. This may be accounted for by the fact that neither salmon nor tobacco were indigenous to the Coeur d'Alêne country.

In contrast to the Coast Indians, it appears that there were no ceremonies regarding the capture or eating of any kind of fish among the interior Salish tribes, with the exception of the Lillooet and to a less extent of the Lower Thompson. It also seems that none of the tribes had any special ceremonies when eating game or flesh of any kind of animal.

[319] See Thompson, A'moten, *a*, p. 345.

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784 As among the Thompson, men, especially unmarried men, were not allowed to come near the earth ovens when the women were cooking certain kinds of roots.[220] Among the Coeur d'Alêne this referred more particularly to camas. The roots would spoil or would not cook properly if a man came near. As far as I could learn, there was no belief regarding lizards following people.[221]

801 Four was the common mystic number among the Coeur d'Alêne as among the Thompson and other interior Salish tribes.

796 DANCES AND CEREMONIES, FIRST-FRUITS CEREMONY, OR HARVEST DANCE.—The Coeur d'Alêne, like other interior Salish tribes, had first-fruits or harvest ceremonies. When the first important berries, such as service berries, were gathered, before any were eaten the chief of each band who had supervision over the berry and root crops of his territory, called his people together, and in their presence offered a long prayer to *Amo'tqɛn*, thanking him for the berry crop, and telling him that his children were now about to eat them. The chief then held out on a tray or mat, or in a basket, an offering of the berries in season to *Amo'tqɛn*. The direction of the chief's prayer and offering was generally toward the highest mountain in view. After this the people often danced for a short time, and after that they had a feast of the berries. Exactly the same kind of ceremony was performed when the first important root crop was gathered, such as camas. If the people were in a large camp and belonged to several bands the chief of the camp made the offering. These ceremonies have been out of use for a very long time.

535 796 PRAYING DANCE.—A dance considered distinct from the sun dance, and called by a different name, was almost the same as the common religious or praying dance of the Thompson, Shuswap, and Lillooet.[222] The manner of dancing in circles, and the steps, motions, and signs made in the dance, appear to have been just the same as among the Thompson. The deity prayed to was *Amo'tqɛn*, who was addressed directly as *Amo'tqɛn* or *Amū'tɛp*, and also as "chief."

The "marrying dance" was not associated with this dance, as was generally the case among the Thompson and Shuswap, but instead was attached to the scalp dance. It seems doubtful if the praying dance among the Coeur d'Alêne had any connection with beliefs in the dead, the return of souls and of Coyote, as it seems to have had in a number of tribes, such as the Lillooet, Shuswap, Thompson, and Kutenai. However, very little is now remembered about the dance. The connection with the dead seems to have been less pronounced among the Thompson than among the Shuswap and Lillooet.

[220] *a*, p. 348. [221] See Thompson, *a*, p. 348; Shuswap, *e*, pp. 619, 620.
[222] *a*, pp. 351–354; *e*, pp. 603–605; *k*, pp. 283–285.

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535 796 821 Elements of what may have been sun worship appear to be connected with the dance in all the tribes. The Coeur d'Alêne claim that long ago the dance was generally held but once a year, about the time of the winter solstice or a little later. Some years it was performed oftener and at irregular intervals. No musical instruments were used.

SUN DANCE AND SUN WORSHIP.—The sun was much worshipped. The people prayed to him constantly for good health, good luck, success in undertakings, and for protection. After *Amo'tqen*, the [531] sun was probably the deity prayed to most. Symbols of the sun were much used in early times as designs in embroidery and in painting on clothes and utensils, especially on shields and weapons of warriors. Bands and also smaller groups of people performed the sun dance at frequent intervals. People in some places danced it once or twice a year, and others almost every month. People might dance it at any time they desired. The sun was prayed to directly in this dance and the dancers made all the signs or motions in the dance toward the sun. The sun dance with torture of the prairie tribes was known but never adopted by the Coeur d'Alêne.

535 796 HORSE DANCE, THANKSGIVING CEREMONY.—It is said that a dance was performed by some of the bands long ago, and in later years by most of the tribe, at the end of the harvest, when all the crops of berries and roots had been cured. The people had all their salmon and other supplies stored and were ready for the fall hunting. *Amo'tqen* was given thanks in this dance and ceremony for the plentiful and successful harvest; and prayers were offered, it seems, to him and to the sun—to the former to give a bountiful harvest the next year, to the sun for success in the hunting which was about to begin. According to some people, one of the chief aims of the dance was to hasten the fattening of the horses before starting on the annual buffalo-hunting expedition to the plains. I did not obtain full details regarding this dance.

MEDICINE DANCE.—An important dance among the Coeur d'Alêne similar to ceremonies of other Salish tribes[22] was the medicine dance. The participants sang the songs obtained from their guardians and imitated them by cry and action. This dance was for several purposes, such as to overcome the bashfulness of young people; to find out how adolescents had progressed in their training, and to learn if they had received songs from their guardian spirits and the nature of their powers; to bring people together in a friendly way and induce closer fellowship between them and their guardian spirits; to

[22] See Shuswap, *e*, p. 610; Lillooet, *k*, pp. 285, 286.

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bring the people as a whole in closer touch with one another, with the guardian spirits as a whole, and with all animals and everything in nature; to learn who had powers over certain things, such as the weather; and who could through their powers be of most service to the people when help was required at any time. 535 796

Songs sung by some shamans produced warm or cold weather according to the qualities of their guardian spirits. Others made game plentiful or drew it near. Persons who had these powers could be called upon for help when the weather was bad and game scarce, and their singing and dancing in the medicine dance helped to produce favorable conditions. The dance was supposed to benefit the people in some way, to make life easier and to drive away sickness. It was held several times a year, but chiefly in the winter, by each band independently. As far as described to me, the dance is the same as the guardian-spirit dance of the Nez Percé described by Spinden.[234] It seems that no musical instruments were used in this dance either—only singing. 535 756 796 535

WAR DANCES AND WAR CEREMONIES.—A dance was held before going to war, and also, if possible, before an attack. Usually, however, it was held before going on the warpath. As there was almost constant war between the western Plateau tribes and the Plains tribes, it was invariably danced previous to starting for the plains on the annual buffalo hunt. Originally it seems to have been the same as the war dance performed by the Thompson and northern Salish tribes, and similar to an older form in vogue among the Nez Percé. In later days the step of the dance and some other details were modified, probably under the influence of the Flathead and eastern tribes. In the old form the guardian-spirit element was more pronounced than in the modern form, which lacks this element almost entirely. It seems also that the oldest form of the dance was to a greater degree imitative of battle than the modern dance, which is reduced more to a set form for all dancers, and allows less freedom of action to the individual. The Coeur d'Alêne continued to dance the war dance for exhibition and for exercise until about 1900, when it was discontinued owing to the influence of the priests. They say that the late form of their war dance was identical with that of the Nez Percé and Flathead, and the same as is still danced on Fourth of July celebrations by the Yakima, Columbia, Sanpoil, Nez Percé, and others at Nespelim and on the Yakima Reservation. The Nez Percé, in dancing the old form of the war dance, kept time with notched sticks or rasps only, but among the Coeur d'Alêne both rasps and drums were used. Only the members of the war party participated. In late 535 721 796

[234] *b*, pp. 262–264.

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535 624 721 796 days, when the dance became largely for exhibition only, nearly all the men danced.

When the tribe thought of going to war a war council was held of chiefs, war chiefs, and leading men invited by the head chief, or the head war chief. When the council decided on war, blankets were hoisted, like flags, on the tops of all the tents of the men who had formed the council. Generally the first blanket was hoisted on the council tent. The people then knew that war had been decided on. Later the people of each tent who intended to join raised a blanket in the same way. All the people then gathered to talk with the chief who was to organize the war party, and to hear what he had to say. The chief (?) took a blanket and beat time on it with a short stick, at the same time singing a war song. Others took hold of the blanket and did likewise, joining in the song. The party turned around slowly in a circle contra-sunwise as they sang. Each one who joined by taking hold of the blanket pledged himself as a member of the war party. When there was no room for any more to hold the blanket another blanket was brought into use. This was kept up for hours, until all who wished had joined. When this ceremony was over a council was held, at which chiefs were elected to take charge of the party, and matters of organization and conduct of the war were discussed. During this discussion the big pipe was constantly passed around contra-sunwise, every one smoking a few puffs as his turn came. It seems that every party had a war chief, and some parties had two or more, one of whom, however, was the head. One of the chiefs, generally the leader, always carried the pipe. Some parties elected one or more shamans to accompany them. The war dance was repeated at intervals, sometimes for several days.

If an individual decided to go to war and wanted companions he took a robe and beat time on it with a short stick. He sang his war song, stopping in front of every lodge. Those who wanted to join took hold of the robe and sang and beat time with him. A war dance was held after all the houses had been visited and all who wished had joined. Those who did not care to go simply looked on.

535 721 796 Occasionally no war dance was held before starting. The above was a common way for men to make up expeditions to go on horse-stealing raids against other tribes. Sometimes the men went around on horseback from house to house instead of on foot. There appears to be no memory of any dance held by the women during the absence of a war party, as was customary among the Thompson.[225] Before a war party left they often went through a farewell ceremony. All the men of the party beat time on blankets, a number of men holding

[225] *a*, p. 356.

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one blanket. They traveled around the lodges in the nighttime, following a course contrary to that of the sun. They stopped before each lodge, singing twice. The women followed behind and joined in the singing. Sometimes it was daybreak before the round was finished. 535 721 796

SCALP DANCE.—When a war party returned without trophies of any kind there was no celebration. If they had killed an enemy the party shot off a gun when about a mile from camp. Sometimes four shots were fired, which meant that they had been successful. If the number of shots was other than one or four they denoted the number of scalps taken. When the people heard the shots they went out to meet the party and escorted them into camp. The warriors marched with faces blackened and bearing the scalps on the ends of slender poles or on their lances. The poles were set up at the houses of the men owning the scalps, where they remained until the scalp dance was performed. Shortly after the arrival of the party the chief announced when the scalp dance would be held, always within two days after the arrival of the party. The people assembled in an open space, or, if it was cold weather, in the large dance house. After a short dance by the warriors, into which were introduced actions and gestures in imitation of the experiences of the war party, the war chief related the events of the expedition. He was followed by the warriors who had taken scalps or done deeds of valor, such as counting coup, or being the first to approach close to the enemy. Each recounted his particular exploits and explained in detail the manner in which each enemy had been killed. In pauses during the narratives the drummers beat rapid taps on the drum, as if in approbation. They did the same after each notable exploit had been narrated. The people joined in applause and shouting. Meanwhile the women relatives of the warriors, and any others who cared to join them, formed themselves into a mimic war party. They elected chiefs, dressed in the clothes of the warriors, did up their hair and painted their faces, donned war bonnets, and took up weapons. They took possession of the scalps which the warriors had exhibited in the recounting of their deeds and bore them on the ends of poles at the head of the procession, which was led by their mock war chief. If there was only one scalp the leader carried it. After they had marched around with much acclamation and shouting they formed a circle ready for the dance. The six greatest warriors of the band took each a small drum; and all sat together at the east or south side, outside the circle. Occasionally they sat down in the middle of the circle. The men and all the rest of the people formed a large circle of spectators away from the dancers. The chiefs beat the drums and sang the scalp song. The women then danced in a circle against the sun's course and con- 535 727 796

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tinued for about two hours. All of them joined in the song while dancing. In the afternoon the dance was repeated for about the same length of time. When it was over the persons owning the scalps took possession of them. Some man exhibited them suspended from poles in front of their lodges, taking them down in a day or two. Others attached them to their hair or clothes and wore them for a short time. Some men preserved the scalps entire and wore them at dances, while others used the locks for fringes of scalp shirts. In later days they were chiefly used as arm fringes on shirts. They were used rarely or not at all as fringes for leggings.

If the war party had taken captives an additional dance was performed called "to-scalp-dance-them." This dance was held at the end of the regular scalp dance, and was exactly as described by Ross and quoted by Spinden.[28] The men formed two rows facing each other, with the women between in two rows facing each other. The captives, chiefly young women and sometimes boys, had to march up the middle, carrying the poles with the scalps. During the whole dance the captives had to pass back and forth between the rows of women, who taunted them, jeered at them, pulled and pushed them, and struck them with their fists and with sticks. If a captive cried much, the women might draw a scalp across her mouth or eyes or down her face. It might be that of the woman's husband, child, or other relative. When the dance was finished the men, who meanwhile had taken no part in the abuse of the captives, took possession of them and each one escorted his slaves to his lodge. They were now treated kindly and their wounds and bruises were washed and dressed.

If an adult man was brought back as a captive he was held a prisoner until the end of the dance and then killed, usually without torture. It was rare, however, for a man to be captured, as it was preferred to kill him in battle and scalp him. Men who did not care for the captives they had taken sold them to other members of the tribe or to strangers. Sometimes they allowed them to escape after a while. Most captives were held, however, and adopted into the family as wives or children. Occasionally the head of some noted enemy was brought to camp entire, and rarely also his feet and hands. These were carried at the scalp dance on the ends of poles, and preceded the scalps borne in the procession, always being carried in front of all the other trophies. If a noted enemy was killed close to the camp the whole body was carried in dressed as it was and set up on forked sticks for exhibition. It happened rarely that at the end of the "to-scalp-dance-them" dance one or more of the captive women or boys were killed by the excited women in revenge for relatives

[28] b, p. 267.

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killed in the expedition. The scalp dance sometimes lasted for four days. 535 727

TSUWIKT DANCE.—A Nez Percé variety of the scalp dance, called *tsuhuikt* or *tsuwikt* (a Nez Percé term), appears to have been adopted by the Coeur d'Alêne and danced occasionally. It was never much in vogue. No doubt it is the same as that referred to by Spinden.[327] 796

TRIBAL AND INTERTRIBAL WAR DANCES.—At certain periods a great war dance was performed, which may be called a tribal war dance. A common rendezvous was named and people came from all the bands of the tribe to attend it. In form it was the same as the ordinary war dance, but was performed for exhibition and not for war purposes. It was also an occasion for making the exploits of [203] war parties, of bands, and of individuals known to the whole tribe. In this way it was like a grand review. The dance lasted several days, with intervals of rest, feasting, and games. Other dances, such as the scalp dance, marrying dance and medicine dance, were often associated with it.

Intertribal dances of a similar nature were also held, the most famous place being at the mouth of Snake River. Here annually all the neighboring Shahaptian and Salishan tribes met in times of peace for a great exhibition. It seems that the Spokan and Columbia attended this dance regularly, and often Coeur d'Alêne parties accompanied the Spokan. Intertribal games took place at the same [504] time, the meeting generally lasting about two weeks. Besides war and scalp dances, many other dances were performed for exhibition at this gathering, and warriors recounted their deeds.

MARRYING DANCE.—A marrying dance, in which men chose wives, was similar to that of the Thompson, Shuswap, Lillooet, Okanagon, Yakima, and Klickitat.[328] Among the Shuswap and Thompson the dance was often associated with the praying dance; but among the Coeur d'Alêne it is said to have been generally combined with the scalp dance, although there is no apparent connection with it. All the young women arose first and danced in a circle. Then the young men formed in a circle on the outside, dancing in the opposite direction. Each man carried a short stick. During the progress of the dance, when a young man came opposite the girl he desired, he placed his stick on her shoulder, and leaving his line danced alongside of her. If the woman refused him, she threw off the stick, and he had to fall back into the men's line. If the woman allowed the man to dance with her and the stick to rest on her shoulder until the end of the dance, she accepted him; and they were considered married, and so declared by the chief at the end of the dance. 584 796

[327] *b*, p. 267.

[328] See Thompson, *a*, pp. 324, 353; Shuswap, *c*, pp. 591, 604; Lillooet, *k*, p. 208.

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535 796 FESTIVAL OR GIFT DANCE.—A common ancient dance was performed at social gatherings of bands or families. The dancing appears to have been individual, the dancers being generally apart and dancing in one spot. Women danced more frequently than men. It seems to have been the same as the "*stle'i*" dance of the Thompson, used at festivals and potlatches.[329]

WOMAN'S DANCE OR ROUND DANCE.—In late years the dance called "squaw or woman's dance," or "round dance," was often danced at gatherings. It served for amusement only. The women go in a circle sidewise with a limping step. A woman may take up a male partner to dance with her, holding his arm or hand. Usually she has to make a small gift to the man she takes up. The dance is looked upon as distinctly a woman's dance, and is said to have been introduced from the east about 1870. Some claim that it is of Crée origin and others say that it came to them from the Crow.

WEATHER DANCES.—As already stated, people danced when they wanted a change of weather; and there was a rain song, a snow song, etc. Usually this kind of dancing was done by small parties, especially hunting parties, and was led by some shaman or other individual who through his guardian spirit was supposed to have control over the weather. He generally sang his own song and the people generally joined in the singing.

GAME DANCES.—Similar to the weather dances were the game dances, and often the two were combined. If the people found it hard to get buffalo or other game they engaged a shaman or other man whose guardian was the buffalo, or who had power over the animal to be hunted. He sang and the people usually danced and sang with him. The dancing differed somewhat for different kinds of game. Sometimes prayers were offered at these dances. Usually at the end the shaman foretold where and when the animals would be met with, and the hunters acted on his advice.

776 GUARDIAN SPIRITS.—Guardian spirits appear to have been about the same in character as among the Thompson [330] and were acquired in the same way. Almost everyone, both male and female, had one or more guardian spirits, but as a rule those of the men were more powerful than those of the women. A person partook to a greater or less degree of the qualities of his guardian. No parts of animals were guardians, but often parts were employed as symbolic of the whole. Sometimes a part of an animal had more power than others, and therefore was spoken of as a supernatural, but it was not independent in power of the animal itself. As among the Thompson, the sun was a powerful guardian of warriors but was hard to obtain.

[329] *a*, pp. 385, 386. [330] *a*, pp. 354–357.

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Thunder, eagle, and certain kinds of hawks and owls were also guardians of warriors, but less powerful than the sun.

Every man had one or two "medicine" bags in which he kept skins, feathers, bones, or other parts of his guardians, and also charms of stone and herbs. Many men wore some of these charms when on journeys, on hunting trips, and especially when going to war. They were worn as necklaces and pendants or were attached to the hair, clothes, or weapons. Some of them were worn concealed. Men who had a small, sharp-sighted owl for their guardian attached it to the back of the hair facing backward as a protection against being attacked from behind. (See p. 119.) Some men never displayed any parts of their guardian animals, but kept them in their "medicine" bags.

Medicine bags were of two kinds. One kind was of soft leather, and rolled up into a cylindrical-shaped package. It was generally kept near the head of the bed, or under the pillow. The other kind was a cylindrical case of rawhide, often fringed, and ornamented with painted designs similar to those on parfléches.[23] It was suspended in the lodge near the owner's sleeping place, where he kept his shield and weapons. Many men carried these cases in battle. Some used both kinds of medicine bags. When going on a war expedition they carried the rawhide case containing those objects or parts of objects considered most potent in war. The remainder of the charms were left at home in the other medicine bag. If a man were killed in battle and his medicine case taken, the "medicine" therein was believed to be of no value to the person obtaining them, and might even do him harm if he tried to use it in any way.

The rawhide medicine case came into use about the time when the people began to go to the plains, and may have been adopted from the Flathead or the Plains tribes, all of whom used it. Probably it came into use among all the tribes only after the introduction of the horse, since it is especially adapted for travel by horse.

Men painted images or representations or symbols of their guardian spirits and pictures of their most important dreams on their clothes, robes, shields, and weapons.

Pictographs of battles, and of important events or experiences in a person's life, were also painted on robes, which in consequence were treated with great care. Pictures and symbols of guardian spirits were also often painted or tattooed on the body. It was believed that these pictures had offensive or defensive power derived directly from the guardian spirit. (See p. 169.) Thus a man who had an arrow tattooed or painted on his arm, if the arrow was

[23] See Nez Percé, *b*, fig. 5, No. 3.

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304 531 778 one of his guardians, believed that his arm was made more efficient for shooting. In the same way a mountain tattooed or painted on the arm rendered it strong, provided the mountain was a guardian of the person. Likewise the reproduction of a bear or deer on the arm gave the person skill in bear and deer hunting, provided these animals were the guardians of the hunter. Most of the painted designs on shields had a protective meaning. Some of the common figures were mountains, arrows, sun, eagle, hawk, and owl. War horses were often painted with representations of guardians and dreams, and the horse itself was a guardian of some men. Tents also were painted with pictures and symbols of guardians and dreams, or with geometrical designs.[323]

532 778 ROCK PAINTINGS.—Rock paintings were common in some parts of the country, but I did not hear of any petroglyphs. The nearest rock paintings to the present location of the Coeur d'Alêne are said to be at Chatcolat. There was no belief that spirits or "land mysteries" made certain rock paintings. All were made by people. Besides being records of dreams, objects seen in dreams, guardian spirits, battles, and exploits, they were supposed to transmit power from the object depicted to the person making the pictures. Young men during their puberty ceremonials made rock paintings, but girls very seldom did. From time to time older men also painted dreams on cliffs.

532 776 IMAGES OF GUARDIAN SPIRITS.—Men formerly carved images of their guardian spirits. These were generally stone figures of animals, birds, and men, or parts of them. Usually they were small and kept in the medicine bag. Occasionally they were kept in view in the lodge. Most figures were of human form, not because the men who made them had guardians of human form, but because almost all guardian spirits could assume human form; and most men preferred to represent them in manlike form. Sometimes a guardian spirit would appear in dreams to his protégé in human form only and, were not he himself to reveal his identity, his protégé would not know what he was and what his name. He might say, "I am the coyote," "I am the grizzly bear that runs," "I am the grizzly bear that walks," and so on. Sometimes he might say, "I am the one who helps you," and then add some description of himself as an animal, so that his protégé knew him.

Some stone images did not resemble any known animals, because they were representations of beings, or of parts of beings seen in dreams. Some resembled mythical beings, "mysteries," and animals which Indians had never seen alive, but only in dreams and visions.

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Some were even of a composite character, such as half animal and half human. Human figures were made full size; arms and legs, also busts, consisting of head and neck, or head and upper part of body. Most figures were made in an erect posture, but some in other attitudes. Many were made nude, and some were carved clothed. Others, not made this way, were clothed by painting and by adding decorations such as feathers. Usually the image was made to correspond to the figure and dress of the guardian spirit as he usually appeared. These stone images were regarded with considerable reverence, and were thought to possess a mystic power beneficial to the owner, but sometimes injurious to others. Therefore these figures were never bought or sold, or treated as mere ornaments or works of art. In fact, they were seldom or never handled except by the owner, and when he died they were placed in his grave or deposited near by. They were inherited only in a few cases—for instance, when son and father had the same guardian. Then the image would be of some service to the son as he would "know" the guardian it represented. A long time ago these images were common. They were not generally carried around on hunting expeditions, but were left at home in the lodge.

Other images were made rather for ornament. They were generally set up in view in the lodge, and may have been house ornaments. It is doubtful, however, if this was their only purpose. It seems, at any rate, that they were not considered real images of guardian spirits, although some people thought they were connected with them. It is said that even they were considered "mystery," and never sold. In rare instances some of them were given to friends who were not afraid of them. As a rule, they were larger than the images of guardian spirits, perhaps about 12 or 15 cm. in height. No images of any kind were treated as family property; they were the sole property of the person who made them, in the same way as the medicine bag. If the owner died in a distant place without his medicine bag and without the image of his guardian, his relatives placed these objects in the forest or burned them. In a few similar cases the image was kept and placed in or by the grave of the next one of his family who died, even if it was a mere child. A few images of both kinds were carved of wood or antler; but most of them were of stone.

SHAMANISM.—Shamans were about the same in character as among the Thompson.[222] Almost the only difference between them and other men was that they made a profession of curing people who were sick. They received payment for their services. If the person they treated died, they received no payment; and no payments were made except

[222] See Thompson, *c*, p. 376 and fig. 297; Shuswap, *c*, p. 603; *f*, pp. 173, 191.

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756 in cases of what seemed to be complete cures. Many men had quite as much power as most shamans, but did not use it professionally. On the whole, however, shamans were supposed to have more powerful guardians than most other men; and they were credited with having greater knowledge of the dead and of disease than other people. Their process of treatment was chiefly by incantations. They sang their individual shaman's songs which had been obtained from their guardians, and they blew on their patients and made passes over them. It seems that they never danced when treating people, or put on masks and looked for souls, as among the Thompson. Some shamans occasionally prescribed herb medicines to be drunk, or salves to be applied, but this was usually only when their guardians advised them to use these. They also occasionally prescribed painting in certain colors on certain parts of the body of the patient. Rarely did these paintings take special forms, but usually consisted of just a simple application of some paint. As a rule, the painting was done according to instructions received in dreams. Sometimes, too, shamans prescribed certain foods. Horses and dogs were treated by shamans in just the same way as people. Most shamans had the power of [758] driving away ghosts, and some of them could bewitch people and in this way cause their death. Occasionally they were killed for doing this. Shamans were generally men, but some were women. A few of the latter were as skillful as the men or even more so. There were no differences in the methods employed by men and women shamans.

517 ETHICAL CONCEPTS.—Ethical concepts[332] and ideas of beauty ap-
577 pear to have been about the same as among the Thompson.

CHARMS AND BELIEFS.—I did not learn much about these matters.
778 Charms or fetishes were in common use. Generally they were small
789 smooth stones which had been picked up and kept because they showed some peculiarity in shape or color. Some had natural or artificial holes, others were inclosed in skin and suspended around the neck. Usually they were worn out of sight. Some were considered very lucky and were transmitted from generation to generation. Besides stones, claws and teeth of animals were used, and also roots and plants of various kinds. Some of the latter helped persons to obtain wealth or success in love. Some stones were picked up and used as charms because they bore a resemblance in shape to an animal or bird. To make the resemblance more striking, they were sometimes carved or filed a little. It seems that there were no charms for locating game, as among the Thompson; neither were beliefs held like those of the Thompson—that throwing stones at certain lakes would cause wind; that burning beaver hair or killing frogs would make rain;

[332] *a*, pp. 366, 367.

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that telling coyote stories would make snow or cold; and burning lightning wood would make cold weather. However, wood of trees struck by lightning was never burned except by accident, as it was believed that one of the people who burned it or used it as firewood would die. Some people believed that toads had the power of making rain at will. 789

MEDICINES.—As among the Thompson, a number of medicines made from herbs were used as tonics, or salves, but I did not have opportunity to inquire into this subject. The scent root called *xaxas* was dried and powdered fine, then mixed with animal grease and used as a salve on sores. As among the Thompson, mother's milk was used occasionally to anoint sore eyes. 757

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